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TOXOPHILUS,

THE

SCHOLE, OR PARTITIONS,

OF

SHOOTING.

Contayned in II Bookes.

WRITTEN BY ROGER ASCHAM. 1544.

And now newlye perused.

Pleasaunt for all Gentlemen and Yomen of Englande. For theyr pastime to reade, and profitable for theyr use to folowe both in warre and peace.

ANNO 1571.

Imprinted at LONDON, in Fletestreate, neare to Saint Dunstones Churche, by THOMAS MARSHE.

TO WHICH IS ADDED,

A

DEDICATION AND PREFACE,

BY THE REVEREND JOHN WALTERS, M. A.

Master of Ruthin School, and late Fellow of Jesus College, Oxford.

WREXHAM:
REPRINTED BY R. MARSH.
MDCCLXXXVIII.

55

PRESENTED BY
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LADY BANKS.

TO

HIS ROYAL HIGHNESS

THE

PRINCE OF WALES,

PATRON,

OF THE INSTITUTION,

OF THE

ROYAL BRITISH BOWMEN;

THE

PRESIDENT AND MEMBERS OF THAT SOCIETY

PRESENT

THIS NEW EDITION OF

TOXOPHILUS,

AS A TESTIMONY OF THEIR WISHES FOR THE REVIVAL OF ARCHERY, AND OF THEIR ZEALOUS RESPECT, FOR THE COUNTENANCE OF HIS EXAMPLE AND HIS PATRONAGE.

PREFACE.

THE reader who deſires a circumſtantial account of the following treatiſe and of its author, muſt be referred to the narration of his life in the Biographia Britannica, to Grant's publication of his Epiſtles, Upton's of his Schoolmaſter, and Bennet's of his collected Works; the laſt of which is followed through this edition of Toxophilus. He will find in this place merely a few brief notices.

Roger Aſcham was not ſimply a ſcholar and an author; he ſuſtained alſo an active and an uſeful part in public life. In the reign of Henry VIII, when the Latin language bounded the attainments of ſcholars in this country, he taught Greek at Cambridge with diſ-

tinguiſhed

tinguiſhed reputation. An acquaintance with this elegant exotic was held in that age the principal accompliſhment of female education, and Aſcham was called from the univerſity to teach the princeſſes and the ladies of the court to read Greek and to write a fine hand. Together with ſkill in caligraphy he poſſeſſed an exquiſite Latin ſtyle, and with theſe qualifications held the place of Latin ſecretary to Edward VI, Mary I, and Elizabeth: having been the director of their ſtudies, he became the vehicle of their politics. His memory claims the regard of his country, as that of one who was among the firſt inſtitutors of Greek literature, and who, though not himſelf a reformer, was among the firſt friends of the reformation, in England.

Toxophilus, firſt publiſhed in 1544, *was written at the univerſity, purpoſely to recommend the exerciſe of the bow, as a ſalutary and liberal recreation, to the ſtudious and ſedentary. Like the Schoolmaſter of the ſame author, it may juſtly be pronounced a conſummate treatiſe. Apologetical and hiſtorical in the former, and didactic*

didactic in the latter, of the two books into which it is divided, it ſhrinks not from a compariſon with any example of the diſcurſive ſpecies of compoſition, of ancient or of modern date. By a revolution of times and manners, at once curious and perverſe, theſe two admirable treatiſes have now changed hands, and each perhaps is ſtudied moſt by that ſex for which it was leaſt intended. The bow, in the hands of the Britiſh fair, preſents a new era in archery: without loſing any thing of its effect, it has relaxed much of its ſtubbornneſs; to its ancient honours it has added novel and unexpected graces; it has ſtruck out the unknown pleaſure which the king of Perſia ſought in vain; and no longer exerciſed to wound and to deſtroy, bends to aſſimilate with the arts of peace, and forms a new link in the chain of ſociety.

Some Extracts from Books ſubſequent to the date of Toxophilus.

"THERE died about three hundred, moſt of them ſhot with arrows, which were reported to be of the length of a taylor's yard; ſo ſtrong and mighty a bow the Corniſhmen were ſaid to draw."

Lord Bacon's Hiſtory of the Reign of Henry VII. p. 171. edit. 1641.

"At which day (of his coronation) he did inſtitute for the better ſecurity of his perſon a band of fifty archers, under a captain, to attend him, by the name of yeomen of his guard."

Ibid. p. 10.

"What though with our 12,000 or 15,000 we have oft defeated their armies of 50,000 or 60,000; ſtands it with reaſon of war to expect the like ſucceſs ſtill? eſpecially ſince the uſe of arms is changed, and for the bow, proper for men of our ſtrength, the caliver begins to be generally received."

Lord Herbert's Life and Reign of Henry VIII. p. 18. edit. 1649.

"Becauſe alſo unlawful games kept men from ſhooting in the long bow, they were put down, and archery commanded. For the better underſtanding

ſtanding of which act, another paſt, whereby the croſs bow alſo was forbidden."

Ibid. p. 19.

"The law of archery, made before, was not only confirmed but made perpetual: ſo that, notwithſtanding the uſe of calivers or hand-guns (for muſquets were not yet known) it was thought fit to continue the bow. While he that carries the caliver goes unarmed, the arrow will have the ſame effect within its diſtance as the bullet, and can for one ſhot return two. Beſides, as they uſed their halberts with their bows, they could fall on the enemy with great advantage."

Ibid. p. 55.

"Greaves in his Pyramidographia ſays, *Some Turkiſh bows are of ſuch ſtrength as to pierce a plank ſix inches thick. I ſpeak what I have ſeen.* And Barclay in his Icon Animorum, ſpeaking of the Turkiſh bow (which differed very little in form from the long bow anciently in uſe among us, being drawn by the hand without the help of the rack that is uſed to ſome other bows) ſays, *I was an eye witneſs how one of theſe bows, with a little arrow, did pierce through a piece of ſteel three fingers thick.*"

Hooper's Rational Recreations,
Vol. I. p. 198. edit. 1783.

In Partitiones Sagittarias Rogeri Aschami, Gualterus Haddonus *Cantabrigienſis* * Regius.

Mittere qui celeres ſumma velit arte Sagittas,
Ars erit ex iſto ſumma profecta libro.
Quicquid habent arcus rigidi, nervique rotundi,
Sumere ſi libet, hoc ſumere fonte licet.
Aschamus *eſt author, magnum quem fecit* Apollo,
Arte ſua, magnum Pallas *& arte ſua.*
Docta manus dedit hunc, dedit hunc mens docta libellum
Quæ videt ars, uſus viſa parata facit.
Optimus hæc author quia tradidit optima ſcripta.
Convenit hæc nobis optima velle ſequi.

* Of King's College.

THE TABLE OF THE FIRST BOOKE OF THE SCHOLE of SHOOTINGE.

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TO ALL THE

GENTLEMEN AND YOMEN

OF

ENGLANDE.

BIAS the wyſe man came to *Creſus* the riche Kinge, on a time, when he was makinge newe ſhippes, purpoſinge to have ſubdued by water the out iſles lying betwixte *Grece* and *Aſia Minor*. "What newes nowe in *Grece?*" ſayth the Kinge to *Bias*. "None other newes but theſe," ſayth *Bias:* "that the iſles of *Grece* have prepared a "wonderful company of horſemen to over-run "*Lydia* withal." "There is nothing under hea-"ven, ſayth the Kinge, that I would ſo ſoone

"wiſh,

" wiſh, as that they durſt be ſo bolde, to meete " us on the land with horſe." " And thinke you," " ſayth *Bias*, " that there is any thinge which " they would ſooner wiſhe, then that you ſhould " be ſo fonde, to meete them on the water with " ſhippes?" And ſo *Creſus*, hearing not the true newes, but perceyving the wyſe mannes minde and counſell, both gave then over makinge of his ſhippes, and left alſo behinde him a wonderful example for al common wealthes to followe: that is, evermore to regarde and ſet moſt by that thinge wherunto nature hath made them moſt apt, and uſe hath made them moſt fitte.

By this matter I meane the ſhooting in the longe bow, for *Engliſhemen:* which thinge, with al my hart I do wiſhe, and if I were of * authority, I would counſell all the gentlemen and yomen of *Englande*, not to chaunge it with any other thinge, howe good ſoever it ſeeme to be, but that ſtil, according to the olde wont of *Englande*, youth ſhould uſe it for the moſt honeſt paſtime in peace, that men might handle it as a moſt ſure weapon in warre. Other † ſtronge weapons, which both ex-

* Authority is here uſed not for Power, but for Credit or Influence.

† Fire-arms began about this time to be made, for the hand ordnance or great guns ſeem to have been near a century employed in war before hand-guns were much uſed.

perience

perience doth prove to be good, and the wiſedome of the Kinges Majeſty and his counſel provides to be had, are not ordayned to take awaye ſhooting: but that both, not compared together, whether ſhould be better than the other, but ſo joyned together, that the one ſhould be alwayes an ayde and helpe for the other, might ſo ſtrengthen the realme on all ſides, that no kinde of enemye, in any kinde of weapon, might paſſe and go beyonde us.

For this purpoſe I, partlye provoked by the counſell of ſome gentlemen, partlye moved by the love which I have alwayes borne toward ſhootinge, have written this litle treatiſe; wherein, if I have not ſatisfyed any man, I truſt he will the rather be content with my doinge, becauſe I am (I ſuppoſe) the firſt, which hath ſaid any thinge in this matter, (and fewe beginninges be perfect, ſayth wyſe men:) and alſo becauſe, if I have ſaide amiſſe, I am content that any man amende it, or, if I have ſaid to litle, any man that will to adde what him pleaſeth to it.

My minde is, in profiting and pleaſing every man, to hurt or diſpleaſe no man, intending none other purpoſe, but that youth might be ſtirred to

labour, honeſt paſtime, and virtue, and as much as laye in me, plucked from ydlenes, unthrifty games and vice: which thinge I have laboured onlye in this booke, ſhewinge howe fit ſhootinge is for all kindes of men; howe honeſt a paſtime for the minde; howe holſome an exerciſe for the bodye; not vile for great men to uſe, not coſtly for poore men to ſuſtayne, not lurking in holes and corners for ill men at their pleaſure to miſuſe it, but abydinge in the open ſighte and face of the worlde, for good men if it fault by theyr wyſedome to correct it.

And here I would deſire al gentlemen and yomen to uſe this paſtime in ſuch a meane, that the outragiouſneſs of great gaminge ſhould not hurt the honeſtye of ſhootinge, which, of his owne nature, is alwayes joyned with honeſtye: yet for mennes faultes oftentimes blamed unworthelye, as all good thinges have bene, and evermore ſhal be.

If any man would blame me, eyther for takinge ſuch a matter in hande, or els for wrytinge it in the *Engliſhe* tongue, this aunſwere I may make him, that when the beſt of the realme thincke it honeſt for them to uſe, I, one of the meaneſt ſorte, ought

not

not to ſuppoſe it vile for me to wryte: and thoughe to have written it in another tongue, had bene both more profitable for my ſtudy, and alſo more * honeſt for my name, yet I can thincke my laboure well beſtowed, if with a little hindrance of my profite and name, may come any furtherance to the pleaſure or commodity of the gentlemen and yomen of *Englande*, for whoſe ſake I toke this matter in hand. And as for the *Latine* or *Greeke* tongue, everye thinge is ſo excellentlye done in them, that none can do better: In the *Engliſhe* tongue, contrary, everye thinge in a maner ſo meanlye both for the matter and handelinge, that no man can do worſe. For therein the leaſt learned, for the moſt part, have bene alwayes moſt readye to write. And they which had leaſt hope in *Latine*, have bene moſt bould in *Engliſhe*: when ſurelye everye man that is moſt readye to talke, is not moſt able to write. He that will write well in any tongue, muſt follow this counſel of *Ariſtotle*, to ſpeake as the comon people do, to thinke as wyſe men do: as ſo ſhoulde everye man underſtand him, and the judgement of wyſe men alowe him. Manye *Engliſhe* writers have not done ſo, but uſinge ſtraunge wordes, as *Latine*, *Frenche*, and *Italian*, do make

* Honeſt is here uſed for honourable.

all thinges darke and harde. Ones I communed with a man which reaſoned the *Engliſhe* tongue to be enriched and encreaſed thereby, ſayinge: "Who "will not prayſe that feaſt where a man ſhall "drincke at a dinner both wyne, ale and beere?" "Truly (quoth I) they be al good, every one "taken by himſelfe alone, but if you put malveſye "and ſacke, redde wyne and white, ale and beere, "and al in one pot, you ſhall make a drincke not "eaſye to be knowen, nor yet holſome for the "bodye." *Cicero*, in folowing *Iſocrates*, *Plato* and *Demoſthenes*, encreaſed the *Latine* tongue after another ſort. This way, becauſe divers men that wryte, do not know, they can neyther folow it, becauſe of theyr ignoraunce, nor yet will prayſe it for over arrogancye, two faultes, ſeldome the one out of the others companye. *Engliſhe* writers, by diverſity of time, have taken dyvers matters in hand. In our fathers time no thinge was read but bookes of fayned chevalrie, wherin a man by readinge ſhoulde be led to none other ende, but onely to manſlaughter and baudrye. If anye man ſuppoſe they were good enough to paſſe the time with all, he is deceived. For ſurely vaine wordes do worke no ſmall thinge in vaine, ignorant, and young mindes, eſpecially if they be geven any thinge thereunto

thereunto of their owne nature. Theſe bookes (as I have heard ſay) were made the moſt part in abbayes, and monaſteries, a very likely and fit fruite of ſuch an ydle and blind kind of lyving. In our tyme now, when every man is geven to know, much rather than to live wel, very many do write, but after ſuch a faſhion as very many do ſhoote. Some ſhooters take in hande ſtronger bowes, than they be able to * maintaine. This thinge maketh them ſome time to over ſhoote the marke, ſome time to ſhoote far wyde, and perchaunce hurt ſome that looke on. Other that never learned to ſhoote, nor yet knoweth good ſhaft nor bow, wil be as buſy as the beſt, but ſuche one commonlye † plucketh down a ſide, and crafty archers which be againſt him, will be both glad of him, and alſo ever redye to lay and bet with him: It were better for ſuch one to ſit down than ſhote. Other there be, which have very good bow and ſhafts, and good knowledge in ſhootinge, but they have been brought up in ſuch evill favoured ſhootinge, that they can neither ſhoote ‡ fayre nor yet nere. If any man will applye theſe thinges together, ſhal not ſe the

* To maintaine is to manage.

† To pluck down aſide, we believe, is to ſhoot on one ſide into the ground.

‡ Neither ſhoot gracefully nor exactly.

one

one far differ from the other. And I alſo, amonges all other, in wryting this litle treatiſe, have folowed ſome yong ſhooters, which both wil begin to ſhote, for a litle money, and alſo wil uſe to ſhoote ones or twiſe about the marke for nought, afore they begin a good. And therefore dyd I take this litle matter in hand, to aſſay myſelfe, and hereafter, by the grace of God, if iudgement of wyſe men, that loke on, thinke that I can do anye good, I may perchance caſt my ſhaft among other, for better game. Yet in writing this booke, ſome man wil marveile perchance, why that I beyng an unperfect ſhooter, ſhould take in hand to write of makyng a perfect archer: the ſame man, peradventure, wil marveile howe a whetſtone, whiche is blunt, can make the edge of a knife ſharpe: I would the ſame man ſhould conſider alſo, that in going about any matter, there be four things to be conſidered, doing, ſaying, thincking, and perfectneſs: Firſt, there is no man that doth ſo well, but he can ſay better, ‖ or els ſome men, whiche be now ſtarke nought, ſhould be too good: Again, no man can utter with his tongue, ſo wel as he is able to ima-

‖ This paſſage is ſomewhat confuſed. The meaning is, that if from what men ſay we could infer what they do, we might think many to be good, whom we hear talking well, whom yet we know to be bad, becauſe they live ill.

gine

gine with his minde, and yet perfectnes itſelfe is far above al thinkinge. Then, ſeyng that ſaying is one ſtep nerer perfectnes than doing, let every man leave marveyling why my worde ſhal rather expreſſe, than my dede ſhall perfourme, perfect ſhootinge.

I truſt no man will be offended with this litle booke, excepte it be ſome fletchers and bowyers, thinkinge hereby that many that love ſhootinge ſhall be taught to refuſe ſuch noughtye wares as they woulde utter. Honeſt * fletchers and bowyers do not ſo, and they that be unhoneſt, ought rather to amende themſelves for doing ill, than be angrye with me for ſaying well. A fletcher hath even as good a quarell to be angrye with an archer that refuſeth an ill ſhaft, as a blade-ſmith hath to a fletcher that forſaketh to bye of him a noughtye knyfe; for as an archer muſt be content that a fletcher knowe a good ſhafte in every pointe for the perfecter makyng of it; ſo an honeſt fletcher will alſo be content that a ſhooter know a good ſhafte in everye pointe, for the perfecter uſinge of it; becauſe the one knoweth like a fletcher howe to make it, the other knoweth like an archer how

* Fletcher is an arrow maker.

to

to uſe it. And ſeinge the knowledge is one in them both, yet the ende divers; ſurely that fletcher is an enemy to archers and artillery, which cannot be content that an archer knowe a ſhafte, as well for his uſe in ſhootinge, as he himſelfe ſhould knowe a ſhafte, for his advantage in ſellinge. And the rather, becauſe ſhaftes be not made ſo much to be ſold, but chieflye to be uſed. And ſeinge that uſe and occupyinge is the ende why a ſhafte is made, the makyng, as it were, a meane for ocupyinge, ſurelye the knowledge in every point of a good ſhafte, is more to be required in a ſhooter than a fletcher.

Yet, as I ſayde before, no honeſt fletcher will be angrye with me, ſeing I do not teache howe to make a ſhafte, which belongeth onlye to a good fletcher, but to knowe and handle a ſhafte, which belongeth to an archer. And this litle booke, I truſt, ſhall pleaſe and profit both parties: for good bowes and ſhaftes ſhall be better knowen to the commodity of all ſhooters, and good ſhootinge may, perchaunce, be more occupyed to the profit of all bowyers and fletchers. And thus I praye God that all fletchers, getting their lyving truly, and all archers, uſinge ſhootinge honeſtlye, and all manner

manner of men that favour artillerye, maye live continuallye in healthe and merineſſe, obeying theyr Prince as they ſhoulde, and loving God as they oughte: to whome, for all thinges, be all honour and glorye for ever. *Amen.*

ROGER ASCHAM.

S: S: Banks 1791.

TOXOPHILUS.

THE

FIRST BOOKE

OF THE

ŞCHOLE OF SHOOTINGE.

PHILOLOGUS. TOXOPHILUS.

PHILOLOGUS. YOU ſtudye to ſore, *Toxophilus.* TOX. I will not hurt myſelfe over much, I warrant you. PHI. Take heede you do not, for we phyſitions ſaye, that it is neyther good for the eyes in ſo cleare a ſunne, nor yet holeſome for the body, ſo ſoone after meate, to looke upon a mans booke. TOX. In eatinge and ſtudyinge I will never folowe any phyſicke, for if I did, I am ſure I ſhould have ſmall pleaſure in the one, and leſſe courage in the other. But what news drave you hither, I pray you. PHI. Small news, trulye, but that as I came on walkinge, I fortuned to come with three or four that went to ſhoote at the prickes: and when I ſawe

not you amonges them, but at the laſt eſpyed you lookinge on your booke here ſo * ſadlye, I thought to come and hold you with ſome communication, leſt your booke ſhoulde run away with you. For methought by your waveringe pace, and earneſt lookinge, your booke ledde you, not you it. Tox. Indeede, as it chaunced, my minde went faſter then my feete, for I happened here to reade in *Phedro Platonis*, a place that entreates wonderfullye of the nature of ſoules, which place, whethir it were for the paſſinge eloquence of *Plato*, and the *Greeke* tongue; or for the highe and godlye deſcription of the matter, kepte my minde ſo occupyed, that it had no leiſure to looke to my feete. For I was readynge how ſome ſoules, beinge well feathered, flewe alwayes about heaven and heavenly matters; other ſome havinge their feathers mouted away and droupinge, ſancke downe into earthlye thinges. Phi. I remember the place very well, and it is wonderfullye ſayd of *Plato*, and now I ſee it was no marveile thoughe your feete fayled you, ſeinge your minde flewe ſo faſte. Tox. I am glad now that you letted me, for my heade akes with lookinge on it, and becauſe you tell me ſo, I am very ſorye that I was

* Seriouſly.

not

not with thoſe good fellowes you ſpake upon, for it is a very fayre day for a man to ſhoote in. PHI. And methincke, you were a great deale better occupyed, and in better company, for it is a very fayre day for a man to go to his booke in. TOX. All dayes and wethers will ſerve for that purpoſe, and ſurely this occaſion was ill loſt. PHI. Yea, but cleare wether maketh cleare mindes, and it is beſt, as I ſuppoſe, to ſpende the beſt time upon the beſt thinges: and me thought you ſhotte verye well, and at that marke, at whiche everye good ſcholer ſhoulde moſt buſilye ſhote at. And I ſuppoſe it be a great deale more pleaſure alſo to ſee a ſoule flye in *Plato*, than a ſhafte flye at the prickes. I graunte you, ſhootinge is not the worſte thinge in the world, yet if we ſhote, and time ſhote, we are not like to be great winners at the lengthe. And you know alſo we ſcholers have more earneſt and weightye matters in hande, nor we be not borne to paſtime and playe, as you knowe well enoughe who ſayeth. [1] TOX. Yet the ſame man, in the ſame place, *Philologe*, by your leave, doth admitte holeſome, honeſt, and manerlye paſtimes, to be as neceſſarye to be mingled with ſadde matters of the minde, as eatinge and ſleapinge is

[1] M. Cic. in Off.

for the healthe of the bodye, and yet we be borne for neyther of both. [2] And *Ariſtotle* himſelfe ſayth, that althoughe it were a fonde and a childiſhe thinge to be to earneſt in paſtime and playe, yet doth he affirme, by the authority of the olde poet *Epicharmus*, that a man may uſe playe for earneſt matters ſake. [3] And in another place, that, as reſt is for laboure, and medecines for healthe, ſo is paſtime, at times, for ſadde and weightye ſtudye. PHI. How muche in this matter is to be geven to the authoritye eyther of *Ariſtotle* or *Tullye* I can not tell, ſeinge ſadde men may well enoughe ſpeake merilye for a merye matter: this I am ſure, whiche thinge this fayre wheate (God ſave it) maketh mee remember, that thoſe huſbandmen whiche ryſe earlyeſt, and come lateſt home, and are contente to have theyr dinner and other drinkynges broughte into the fielde to them, for feare of looſinge of tyme, have fatter barnes in the harveſt, than they which will eyther ſleape at noone tyme of the day, or els make merye with theyr neighbours at the ale. And ſo a ſcholer that purpoſeth to be a good huſbande, and deſyreth to reape and enioye much fruite of learninge,

[2] Ariſt. de moribus, 10. 6. [3] Ariſt. Pol. 8. 3.

muſt

muſt till and ſowe * thereafter. Our beſt ſeede tyme, whiche be ſcholers, as it is very tymely, and when we be yonge: ſo it endureth not over long, and therefore it may not be let ſlippe one houre: our grounde is very harde, and full of weedes, our horſe wherewith we be drawen very wilde, as *Plato* ſayth. [4] And infinite other mo lettes, which will make a thriftye ſcholer take heede howe he ſpendeth his time in ſport and playe. Tox. That *Ariſtotle* and *Tullye* ſpake earneſtlye, and as they thoughte, the earneſte matter whiche they entreate upon, doth plainlye prove. And, as for your huſbandrye, it was more † probablye tolde with apte wordes proper to the thinge, than thoroughlye proved with reaſons belonginge to our matter. For, contrarywyſe, I heard myſelfe a good huſbande at his booke once ſaye, that to omitte ſtudye ſome tyme of the daye, and ſome tyme of the yeare, made as much for the encreaſe of learnynge, as to let the lande lye ſome tyme falloe, maketh for the better increaſe of corne. This we ſee, if the lande be plowed every yeare, the corne cometh thinne up: the ear is ſhort, the grain is ſmall, and, when it is brought into the barne and

[4] In Phædro.

* In order to it. † Probably is ſpeciouſly.

threſhed,

threſhed, geveth very evill ‡ faule. So thoſe which never leave poringe on theyr bookes, have oftentimes as thinne invention, as other poore men have, and as ſmall witte and weight in it as in other mens. And thus your huſbandrye, methincke, is more like the life of a covetous ſnudge that ofte very evill proves, then the labour of a good huſbande that knoweth well what he doth. And ſurelye the beſt wittes to learninge muſt needes have much recreation and ceaſynge from theyr booke, or els they marre themſelves; when baſe and dompiſhe wittes can never be hurte with continual ſtudye, as ye ſee in lutinge, that a treble minikin ſtringe muſt alwayes be let downe, but at ſuch tyme as when a man muſt needes playe, when the baſe and dull ſtringe needeth never to be moved out of his place. The ſame reaſon I finde true in two bowes that I have, whereof the one is quicke of caſte ‖ tricke, and trimme both for pleaſure and profite: the other is a lugge ſlowe of caſte, followinge the ſtringe, more ſure for to laſt, then pleaſant for to uſe. Now, Sir, it chaunced this other night, one in my chamber would needes bende them to prove their ſtrengthe, but (I cannot tell howe) they were both lefte bente till the

‡ Faule or Fall, is Produce. ‖ Tricke or Trickſy, is neat, nice, elegant.

next

next day after dinner: and when I came to them, purpoſinge to have gone on ſhootinge, I founde my good bowe clene * caſt on the one ſyde, and as weake as water, that ſurelye, if I were a riche man, I had rather have ſpent a crowne: and as for my lugge, it was not one whit the worſe, but ſhotte by and by as well and as farre as ever it did. And even ſo, I am ſure that good wittes, excepte they be let downe lyke a treble ſtringe, and unbente lyke a good caſting bowe, they will never laſt and be able to continue in ſtudye. And I know where I ſpake this, *Philologe*, for I would not ſay thus much afore younge men, for they will take ſoone occaſion to ſtudye litle ynoughe. But I ſaye it therefore, becauſe I knowe, as litle ſtudye getteth litle learnyng, or none at all, ſo the moſt ſtudye getteth not the moſt learninge of all. For a mans witte ſore occupyed in earneſt ſtudye muſt be as well recreated with ſome honeſt paſtime, as the bodye ſore laboured muſte be refreſhed with ſleape and quietneſſe, or elſe it cannot endure verye longe, as the noble poete ſayth:

† What thinge wants quiet and mery reſt, endures but a ſmall while. Ovid.

* Caſt is warped. The word is ſtill uſed by artificers.

† If this line was ſo tranſlated when this treatiſe was firſt written in 1544, it is the oldeſt Engliſh hexameter that we remember.

And

And I promiſe you ſhootinge, by my iudgement, is the moſt honeſte paſtime of all, and ſuche one, I am ſure, of all other, that hindereth learninge litle or nothinge at all, whatſoever you and ſome other ſaye, which are a great deale ſorer againſt it alwayes than you neede to be. PHI. Hindereth learninge litle or nothinge at all! that were a marveile to me trulye, and I am ſure, ſeinge you ſay ſo, you have ſome reaſon wherwith you can defende ſhootinge with all, and as for will, (for the love that you beare towarde ſhootinge) I thincke there ſhall lacke none in you. Therefore, ſeinge we have ſo good leyſure both, and no bodye by to trouble us: and you ſo willinge and able to defende it, and I ſo readye and glade to heare what may be ſaid of it, I ſuppoſe we cannot paſſe the time better over, neyther you for the ‡ honeſtye of your ſhootinge, nor I for mine own minde ſake, than to ſee what can be ſayed with it, or againſt it, and ſpecialye in theſe days, when ſo many doth uſe it, and every man, in a manner, doth commune of it. TOX. To ſpeake of ſhootinge, *Philologe*, trulye I would I were ſo able, eyther as I myſelfe am willinge, or yet as the matter deſerveth; but ſeinge with wiſhinge we cannot have one nowe worthy, which ſo worthye a thinge

‡ Honeſty is Honour.

can

can worthelye prayſe, and although I had rather have any other to do it than myſelfe, yet myſelfe rather then no other, I will not fayle to ſay in it what I can. Wherein if I ſay litle, laye that of my litle habilitye, not of the matter itſelfe, which deſerveth no litle thinge to be ſayde of it. PHI. If it deſerve no litle thinge to be ſayde of it, *Toxophile*, I marveile how it chaunceth than, that no man hitherto hath written anye thinge of it: wherein you muſte graunt me, that eyther the matter is nought, unworthye, and barren to be written upon, or els ſome men are to blame, which both love it and uſe it, and yet coulde never finde in theyr harte, to ſaye one good woorde of it, ſeinge that verye triflinge matters hath not lacked great learned men to ſet them oute, as * gnattes and nuttes, and many other more like thinges, wherefore eyther you may honeſtlye laye very great faulte upon men, becauſe they never yet prayſed it, or els I may iuſtlye take away no litle thinge from ſhootinge, becauſe it never yet deſerved it. TOX. Truelye, herein, *Philologe*, you take not ſo much from it, as you geve to it. For great and commodious thynges are never greatlye prayſed, not becauſe they be not worthye, but becauſe theyr excellencye

* The Gnat of Virgil, and the Nut of Ovid.

needeth no man his prayſe, havinge all theyr commendation of themſelfe, not borrowed of other men his lippes, which rather prayſe themſelfe, in ſpeakinge muche of a litle thinge, then that matter which they entreat upon. Great and good thinges be not prayſed: "For who ever prayſed *Hercu-* "*les?*" (ſayth the *Greeke* proverbe.) And that no man hitherto hath written anye booke of ſhootinge, the faulte is not to be layed in the thinge which was worthye to be written upon, but of men which were negligente in doinge it, and this was the cauſe thereof as I ſuppoſe. Menne that uſed ſhootinge moſt and knewe it beſt, were not learned: men that were learned, uſed litle ſhootinge, and were ignoraunt in the nature of the thinge, and ſo fewe men have bene that hitherto were able to write upon it. Yet how long ſhootinge hath continued, what common wealthes hath moſt uſed it, how honeſt a thinge it is for all men, what kinde of lyvinge ſoever they folowe, what pleaſure and profite commeth of it, both in peace and warre, all maner of tongues and writers, *Hebrewe*, *Greeke*, and *Latine*, hath ſo plentifullye ſpoken of it, as of few other thinges like. So what ſhootinge is, howe many kindes there is of it, what goodneſſe is ioyned with it, is tolde: onlye how it is to be learned

learned and broughte to a perfectneſſe amonges men, is not tolde. PHI. Then, *Toxophile*, if it be ſo as you do ſaye, let us go forwarde, and examine howe plentifullye this is done that you ſpeake; and, firſt, of the invention of it, then what honeſtye and profite is in the uſe of it, both for warre and peace, more than in other paſtimes; laſt of all howe it oughte to be learned amonges men, for the encreaſe of it. Which thinge if you do, not onlye I nowe, for your communication, but many other mo, when they ſhall knowe of it, for your labour, and ſhootinge itſelfe alſo (if it could ſpeake) for your kindneſſe, will con you very muche thancke. TOX. What goode thinges men ſpeake of ſhootinge, and what good thinges ſhootinge bringes to men, as my witte and knowledge will ſerve me, gladly ſhall I ſaye my minde. But howe the thinge is to be learned, I will ſurelye leave to ſome other, which, both for greater experience in it, and alſo for their learnynge, can ſet it out better than I. PHI. Well, as for that, I knowe both what you can do in ſhootinge, by experience, and that you can alſo ſpeake well ynough of ſhootinge, for your learnynge: but go on with the firſt part. And I do not doubt, but what my deſire, what your love towardes it, the

honeſtye of ſhootinge, the profit that may come thereby to many others, ſhall get the ſecond part out of you at the laſt. Tox. Of the firſt finders out of ſhootinge, divers men diverſlye do wryte. [5] *Claudiane* the poete ſayth, that nature geve example of ſhootinge firſt, by the * *Porpentine*, which ſhoote his prickes, and will hitte anye thinge that fightes with it: wherebye men learned afterwarde did imitate the ſame, in findinge out both bowe and ſhaftes. [6] *Plinie* referreth it to *Schythes* the ſonne of *Jupiter*. [7] Better, and more noble wryters, brynge ſhootinge from a more noble inventour: as *Plato*, *Calimachus*, and *Galen*, from *Apollo*. [8] Yet longe afore thoſe days we do read in the Bible of ſhootinge expreſslye; and alſo, if we ſhall believe [9] *Nicholas de Lyra*, *Lamech* killed *Cain* with a ſhafte. So this great continuance of ſhootinge dothe not a litle prayſe ſhootinge: nor that neyther dothe not a litle ſet it out, that it is referred to the invention of *Apollo*, for the which pointe ſhootinge is highlye prayſed of [10] *Galen*: where he ſayth, that meane craftes be firſt founde out by men

[5] C. Claudianus in Hiſtri. [6] Plin. 7. 56. [7] In Sympo. in hymn. ad Apoll. [8] Geneſis 21. [9] Ni. de Lyra. [10] Galenus in exhor. ad bonas artes.

* Porcupine.

Of

or beaſtes, as weavinge by a ſpider, and ſuch other: but high and commendable ſciences by Goddes, as ſhootinge and muſicke by *Apollo*. And thus ſhootinge, for the neceſſitye of it, uſed in *Adams* days, for the nobleneſſe of it referred to *Apollo*, hath not bene onlye commended in all tongues and wryters, but alſo had in great price, both in the beſt common wealthes, in warre time, for the defence of their countrye, and of all degrees of men in peace time, both for the honeſtye that is ioyned with it, and the profite that followeth it. PHI. Well, as concerninge the findinge out of it, litle prayſe is gotten to ſhootinge therebye, ſeynge good wittes maye moſt eaſilye of all finde out a triflinge matter. But whereas you ſaye, that moſt common wealthes have uſed it in warre tyme, and all degrees of men may verye honeſtlye uſe it in peace tyme: I thincke you can neyther ſhew by authoritye, nor yet prove by reaſon. TOX. The uſe of it in warre tyme, I will declare hereafter. And firſt, howe all kindes and ſortes of men (what degree ſoever they be) hath at all tymes afore, and nowe may honeſtlye uſe it, the example of moſt noble men very well doth prove.

Cyaxares

[1] *Cyaxares* the Kinge of the *Medees*, and great grand father to *Cyrus*, kept a ſort of *Sythians* with him onlye for this purpoſe, to teache his ſonne *Aſtyages* to ſhoote. [2] *Cyrus*, beinge a childe, was broughte uppe in ſhootinge; which thinge *Zenophon* would never have made mention on, excepte it had bene fitte for all Princes to have uſed; ſeinge that *Zenophon* wrote *Cyrus* lyfe, [3] (as *Tullye* ſayth) not to ſhew what *Cyrus* did, but what all maner of Princes, both in paſtymes and earneſt matters, ought to do.

Darius, the firſt of that name, and kinge of *Perſia*, ſhewed plainlye howe fitte it is for a Kinge to love and uſe ſhootinge, which commaunded this ſentence to be graven in his tombe, for a princelye memorye and prayſe.

Darius the Kinge lyeth buried here,
That in ſhootinge and rydinge had never pere. Strabo 15.

Agayne, [4] *Domitian* the Emperour was ſo cunninge in ſhootinge, that he coulde ſhote betwixt a mans fingers ſtanding afarre off, and never hurte him. *Commodus* alſo was ſo excellente, and had

[1] Herod. in Clio. [2] Xen. in Inſti. Cyri. 1. Ad Quint. Fra. 1. 1. [4] Suet.

ſo

ſo ſure a hand in it, that there was nothinge within his reach and ſhote, but he would hit in what place he would; as beaſts runninge, eyther in the head, or in the harte, and never miſſe; as [5] *Herodiane* ſayeth he ſawe himſelfe, or els he could never have believed it. PHI. Indeede you prayſe ſhootinge very well, in that you ſhew that *Domitian* and *Commodus* love ſhootinge, ſuch an ungratious couple, I am ſure, as a man ſhall not finde agayne, if he raked all hell for them. TOX. Well, even as I will not commend theyr ilneſſe, ſo oughte not you to diſprayſe theyr goodneſſe; and indeede, the iudgmente of *Herodian* uppon *Commodus* is true of them bothe, and that was this: that beſyde ſtrengthe of bodye and good ſhootinge, they had no princelye thinge in them; whiche ſayinge, methincke, commendes ſhootinge wonderfullye, calling it a princelye thinge. Forthermore, howe commendable ſhootinge is for Princes: [6] *Themiſtius*, the noble philoſopher, ſhewethe in a certaine oration made to *Theodoſius* the Emperour, wherein he dothe commende him for three thinges, that he uſed of a childe: For ſhootinge, for ryding of an horſe well, and for feates of armes.

[5] Herodia 1. [6] Themiſt. in Orat. 6.

Moreover,

Moreover, not onely Kinges and Emperours have been broughte up in ſhootinge, but alſo the beſt common wealthes that ever were, have made goodlye acts and lawes for it, as the [7] *Perſians*, whiche under *Cyrus* conquered, in a maner, all the world, had a lawe that their children ſhoulde learne three thinges onlye from five yeares oulde unto twenty, to ryde an horſe well, to ſhoote well, to ſpeake truthe alwayes and never lye. The *Romaynes* [8] (as *Leo* the Emperour in his book of ſleightes of warre telleth) had a lawe that everye man ſhoulde uſe ſhootinge in peace tyme, while he was forty yeare oulde, and that everye houſe ſhoulde have a bowe, and forty ſhaftes, ready for all needes; the omittinge of which lawe (ſayth *Leo*) amonge the youthe, hathe bene the onlye occaſion why the *Romaynes* loſt a great deale of theyr empyre. But more of this I will ſpeake when I come to the profite of ſhootinge in warre. If I ſhoulde rehearſe the ſtatutes made of noble Princes of *Englande* in parliamentes, for the ſettinge forwarde of ſhootinge, throughe this realme, and ſpecially that acte made for ſhootinge the thirde yeare of the raigne of our moſt dreade Soveraigne Lord Kinge

[7] Herod. in Clio. [8] Leo de ſtratag. 20.

Henrye

Henrye the VIII. I coulde be verye longe. But theſe fewe examples, ſpeciallye of ſo greate men and noble common wealthes, ſhall ſtande in ſteede of manye. PHI. That ſuche Princes, and ſuche common wealthes have muche regarded ſhootinge, you have well declared. But whye ſhootinge oughte ſo of itſelfe to be regarded, you have ſcarcelye yet proved.

TOX. Examples, I graunt, out of hiſtoryes do ſhewe a thinge to be ſo, not prove a thinge why it ſhould be ſo. Yet this I ſuppoſe, that neyther great mens qualityes, beinge commendable, be withoute great auctoritye, for other men honeſtlye to followe them; nor yet thoſe great learned men that wrote ſuch thinges, lacke good reaſon iuſtlye at all tymes for anye other to approve them. Princes, beinge children, oughte to be brought uppe in ſhootinge, bothe becauſe it is an exerciſe moſt holſome, and alſo a paſtime moſte honeſt: wherein laboure prepareth the bodye to hardneſſe, the minde to couragiouſneſſe, ſufferinge neyther the one to be marde with tenderneſſe, nor yet the other to be hurte with ydleneſſe, as we reade howe *Sardanapalus* and ſuch other were, becauſe they were not brought up with outwarde honeſt painfull

paſtimes to be men, but cockerde up with inwarde noughtye ydle wantonneſſe to be women. For howe fitte laboure is for all youthe, *Jupiter* or els *Minos* amonges them of *Greece*, and *Lycurgus* amonge the *Lacedemonians*, [9] do ſhewe by theyr lawes, whiche never ordeyned anye thinge for the bringinge up of youth, that was not ioyned with labour; and that labour whiche is in ſhootinge of all other is beſt, both becauſe it encreaſeth ſtrengthe, and preſerveth healthe moſt, beinge not vehement, but moderate, not overlayinge anye one parte with wearineſſe, but ſoftlye exerciſinge everye parte with equalneſſe, as the arms and breaſtes with drawinge, the other parts with goinge, beinge not ſo painfull for the labour, as pleaſaunt for the paſtime, [10] which exerciſe, by the iudgment of the beſte phyſitions, is moſt alowable. By ſhootinge alſo is the minde honeſtlye exerciſed, where a man alwayes deſireth to be beſt, (which is a word of honeſtye) and that by the ſame way, that vertue itſelfe dothe, coveting to come nigheſt a more perfitte ende, or mean ſtandinge betwixte two extreames, eſchewinge ſhorte, or gone, or eyther ſyde wyde, for the which cauſes *Ariſtotle* himſelfe ſayth, that [1] ſhootinge and

[9] Cic. 2. Tuſ. Qu. [10] Galen. 2. de Santuend. [1] Ariſtot. de morib.

vertue

vertue be very lyke. Moreover, that ſhootinge of all other is the moſt honeſt paſtyme, and that leaſte occaſion to naughtineſſe is ioyned with it, two thinges verye plainly do prove, whiche be, as a man would ſaye, the tutors and overſeers to ſhootinge: daye light, and open place where everye man dothe come, the mainteiners and keepers of ſhootinge, from all unhoneſte doinge. If ſhootinge fault at anye time, it hydes it not, it lurkes not in corners and huddermother: but openlye accuſeth and bewrayeth itſelfe, which is the next way to amendment, as wyſe men do ſaye. And theſe thinges, I ſuppoſe, be ſignes, not of naughtineſſe, for anye man to diſalowe it, but rather verye plaine tokens of honeſtye, for every man to prayſe it. The uſe of ſhootinge alſo in great mennes children ſhall greatly encreaſe the love and uſe of ſhootinge in all the reſidue of youth. For meane mennes mindes love to be like great men, as [2] *Plato* and *Iſocrates* do ſaye. And that everye bodye ſhoulde learne to ſhoote, when they be younge, defence of the common wealthe doth require when they be oulde, whiche thinge cannot be done mightelye when they be men, excepte

[2] In Nic.

they learne it perfetlye when they be boyes. And therefore ſhootinge of all paſtymes is moſt fitte to be uſed in childhoode: becauſe it is an imitation of moſt earneſte thinges to be done in manhode. Wherefore, ſhootinge is fitte for great mennes children, both becauſe it ſtrengtheneth the bodye with holſome laboure, and pleaſeth the minde with honeſt paſtyme, and alſo encourageth all other youthe earneſtlye to followe the ſame. And theſe reaſons (as I ſuppoſe) ſtirred uppe both great men to bringe uppe their children in ſhootinge, and alſo noble common wealthes ſo ſtraitly to commaunde ſhootinge. Therefore ſeinge Princes, moved by honeſt occaſions, have in all common wealthes uſed ſhootinge, I ſuppoſe there is no other degree of men, neyther lowe nor hye, learned nor leude, younge nor olde. * PHI. You ſhall neede wade no further in this matter, *Toxophile*, but if you can prove me that ſcholers and men geven to learnynge maye honeſtlye uſe ſhootinge, I will ſoon graunt you that all other ſortes of men may not onlye lawfullye, but oughte of dutye to uſe it. But I thincke you cannot prove but that all theſe examples of ſhootinge broughte from ſo long a tyme, uſed of ſo noble Princes, confirmed

* Here ſeems to be ſome deficiency in the copy.

by

by ſo wyſe mennes lawes and iudgements, are ſet afore temporal men, onelye to followe them; whereby they maye the better and ſtronglyer defende the common wealth withall; and nothinge belongeth to ſcholars and learned men, which have another part of the common wealthe, quiete and peaceable put to theyr cure and charge, whoſe ende, as it is diverſe from the other, ſo there is no one way that leadeth to them bothe Tox. I graunt, *Philologe*, that ſcholers and layemen have divers offices and charges in the common wealthe, which requires divers bringyng uppe in theyr youthe, if they ſhall do them as they oughte to do in theyr age. Yet as temporal men of neceſſitye are compelled to take ſomewhat of learnynge to do theyr office the better withall, ſo ſcholars may the boldlyer borrowe ſomewhat of layemennes paſtymes to mainteine theyr healthe in ſtudye withal. And ſurelye, of all other thynges, ſhootinge is neceſſarye for bothe ſortes to learne. Which thinge, when it has bene evermore uſed in *Englande*, howe much good it hath done, both old men and chronicles do tell: and alſo our enemies can bear us recorde. For if it be true as I have heard ſaye, when the Kinge of *Englande* hath bene in *Fraunce*, the Prieſtes at home, becauſe they were archers, have

have bene able to overthrow all *Scotlande*. Againe, there is another thynge, which above all other dothe move me, not onlye to love ſhootinge, to prayſe ſhootinge, to exhorte all other to ſhootinge, but alſo to uſe ſhootinge myſelfe: and that is our late Kinge *Henrye* the eyghte his moſt royal purpoſe and will, whiche in all his ſtatutes generallye dothe commaund men, and with his owne mouth moſt gently did exhorte men, and by his great giftes and rewardes greatlye did encourage men, and with his moſt princelye example verye often did provoke all other men to the ſame. But here you will come with temporall man and ſcholer. I tell you plainly, ſcholer or unſcholer, yea if I were twenty ſcholers, I woulde thincke it were mye dutye, bothe with exhortinge men to ſhoote, and alſo with ſhootinge myſelfe, to helpe to ſet forwarde that thinge which the Kinge his wyſedome, and his counſaile, ſo greatlye laboure to have go forward: which thinge ſurelye they did, becauſe they knew it to be, in warre, the defence and wall of our countreye; in peace, an exerciſe moſt holſome for the bodye, a paſtyme moſt honeſte for the minde, and, as I am able to prove myſelfe, of all other moſte fitte and agreeable with learnynge and learned men. PHI. If you can prove this

thynge

thynge ſo plainlye, as you ſpeak it earneſtlye, then will I not onelye thincke as you do, but become a ſhooter, and do as you do. But yet beware, I ſay, leſt you, for the great love you beare towarde ſhootinge, blindly iudge of ſhootinge. For love, and all other too earneſt affections, be not for noughte painted blinde. Take heede (I ſay) leſt you prefer ſhootinge afore other paſtymes, as one *Balbinus*, through blinde affection, preferred his lover before all other women, although ſhe was deformed with a *Polyppus* in her noſe. And although ſhootinge may be meete ſome tyme for ſome ſcholers, and ſo forth; yet the fitteſt alwayes is to be preferred. Therefore, if you will needes graunt ſcholers paſtyme and recreation of theyr mindes, let them uſe (as manye of them do) *Muſicke* and playinge on inſtruments, thinckinge moſt ſeemlye for all ſcholers, and moſt regarded alwayes of *Apollo* and the *Muſes*. Tox. Even as I cannot denye but ſome *Muſicke* is fit for learninge, ſo I truſt you cannot chooſe but graunt, that ſhootinge is fit alſo, as [3] *Callimachus* doth ſignifye in this verſe:

---Both merie ſonges and good ſhoutinge delighteth Apollo.---

[3] Cal. hym.

But

But as concerninge whether of them is moſt fitte for learninge, and ſcholers to uſe, you may ſaye what you will for your pleaſure, this I am ſure that *Plato* and *Ariſtotle* bothe, in theyr bookes entreatinge of the common wealthe, where they ſhewe howe youthe ſhould be brought uppe in four thinges, in readinge, in writinge, in exerciſe of bodye, and finginge, do make mention of *Muſicke* and all kyndes of it, wherein they bothe agree, that *Muſicke* uſed amonges the *Lydians* is very ill for young men, which be ſtudentes for vertue and learnynge, for a certaine nyce, ſofte, and ſmoothe ſweteneſſe of it, whiche would rather entice them to noughtines, then ſtirre them to honeſtye.

An other kinde of *Muſicke*, invented by the *Dorians*, they bothe wonderfully prayſe, alowinge it to be very fitte for the ſtudye of vertue and learninge, becauſe of a manlye, roughe and ſtoute ſounde in it, whiche ſhould encourage younge ſtomakes to attempte manlye matters. Nowe whether theſe balades and roundes, theſe galiardes, pavanes and daunces, ſo nycelye fingered, ſo ſweetlye tuned, be lyker the *Muſicke* of the *Lydians*, or the *Dorians*, you that be learned iudge. And whatſoever ye iudge, this I am ſure, that lutes, harpes, all maner

maner of pypes, barbitons, ſambukes, with other inſtrumentes every one, whiche ſtandeth by fine and quicke fingeringe, be condemned of *Ariſtotle*, as not to be broughte in and uſed among them, which ſtudye for learnynge and vertue.

Pallas, when ſhe had invented a pipe, caſte it awaye, not ſo muche, ſayth [4] *Ariſtotle*, becauſe it deformed her face, but muche rather becauſe ſuch an inſtrument belonged nothinge to learninge. Howe ſuche inſtrumentes agree with learninge, the goodlye agreement betwixt *Apollo* God of learninge, and *Marſias* the *Satyr*, defender of pypinge, dothe well declare, where *Marſias* had his ſkinne quite pulled over his heade for his laboure.

Muche *Muſicke* marreth mennes maners, ſayth *Galen*, althoughe ſome men will ſaye that it dothe not ſo, but rather recreateth and maketh quicke a mannes minde, yet methincke, by reaſon it doth as honye dothe to mannes ſtomacke, which at firſt receiveth it well, but afterward it maketh it unfit to abyde any good ſtronge nouriſhinge meate, or els any holſome ſharpe and quicke drincke. And even ſo in a maner theſe inſtrumentes make a mans

[4] Ariſt. Pol.

wittes ſo ſofte a ſmothe, ſo tender and quaiſye, that they be leſſe able to broke ſtronge and toughe ſtudye. Wittes be not ſharpened, but rather dulled and made blunt, with ſuche ſweete ſoftneſſe, even as good edges be blonter, whiche men whette uppon ſoft chalke ſtones.

And theſe thinges to be true, not onlye *Plato*, *Ariſtotle*, and *Galen*, prove by authoritye of reaſon, but alſo [5] *Herodotus* and other writers, ſhewe by plaine and evident example; as that of *Cyrus*, which, after he had overcome the *Lydians*, and taken their king *Creſus* priſoner, yet after, by the meanes of one *Pactyas*, a very heady man amonges the *Lydians*, they rebelled againſt *Cyrus* againe; then *Cyrus* had by and by brought them to utter deſtruction, if *Creſus*, beinge in good favour with *Cyrus*, had not heartelye deſyred him not to revenge *Pactyas* faulte, in ſheddinge their bloode. But if he would folowe his counſaile, he might bringe to paſſe, that theye ſhoulde never more rebel againſt him. And that was this, to make them weare long kyrtils to the foote, like women, and that everye one of them ſhoulde have a harpe or a lute, and learne to playe and ſinge. Which thinge if

[5] Herod. in Clio.

you

you do, ſayth *Creſus*, (as he did indeed) you ſhall ſee them quickly of men made women. And thus lutinge and ſinginge take awaye a manlye ſtomacke, whiche ſhoulde enter and pearce deepe and harde ſtudye.

Even ſuch another ſtorye dothe [6] *Nymphodorus*, an olde *Greeke* hiſtoriographer, write of one *Seſoſtris* King of *Egypt*, which ſtorye, becauſe it is ſomewhat longe, and very like in all pointes to the other, and alſo you do well enoughe to remember it, ſeinge you redde it ſo late in [7] *Sophocles Commentaries*, I will now paſſe over. Therefore eyther *Ariſtotle* and *Plato* knowe not what was good and evill for learninge and vertue, and the example of wyſe hiſtoryes be vainly ſet afore us, or els the minſtrelſye of lutes, pypes, harpes, and all other that ſtandeth by ſuch nyce, fine minikin fingeringe, (ſuche as the moſte parte of ſcholers whom I knowe uſe, if they uſe anye) is farre more fitte for the womanniſhnes of it to dwel in the Courte among ladyes, than for any great thinge in it, which ſhoulde helpe good and ſadde ſtudye, to abide in the *Univerſity* amonge ſcholers. But perhaps you know ſome great goodneſſe of ſuche *Muſicke* and ſuche

[6] Nymphod. [7] Comment. in Antig.

 inſtrumentes,

inſtrumentes, whereunto *Plato* and *Ariſtotle* his brayne coude never attayne, and therefore I will ſaye no more againſt it.

PHI. Well, *Toxophile*, is it not enough for you to rayle uppon *Muſicke*, excepte you mocke me to? but to ſay the truthe, I never thoughte myſelfe theſe kyndes of *Muſicke* fitte for learninge, but that whiche I ſayde was rather to prove you, than to defend the matter. But yet as I woulde have this ſorte of *Muſicke* decaye among ſcholers, even ſo do I wiſhe from the bottom of my hart, that the laudable cuſtome of *Englande* to teache children their plaine ſonge and pricke ſonge, were not ſo decayed throughoute all the realme as it is. Whiche thinge how profitable it was for all ſortes of men, thoſe knewe not ſo well than which had it moſte, as they do nowe which lacke it moſt. And therefore it is true that *Teucer* ſayth in *Sophocles:*

* Seldome at all good thinges be knowen how good to be
Before a man ſuch thinges do miſſe out of his handes. Sophocles in Aicc.

That milke is no fitter nor more naturall for the bringinge up of children than *Muſicke* is, both *Galen* proveth by auctoritye, and daily uſe teacheth by experience. For even the little babes lackinge

* Theſe lines are written in imitation of the Senarius.

the

the uſe of reaſon, are ſcarce ſo well ſtilled in ſucking their mothers pappe, as in hearinge their mother ſinge: Again, how fit youth is made, by learninge to ſinge, for *Grammar* and other ſciences, both we dailye do ſee, and *Plutarch* learnedly doth prove, and *Plato* wyſelye did allow, which received no ſcholer into his ſchole, that had not learned his ſong before. The godlye uſe of prayſinge God, by ſinginge in the churche, needeth not my prayſe, ſeinge it is ſo prayſed throughe all the Scripture, therefore now I will ſpeak nothing of it, rather than I ſhoulde ſpeake to little of it.

Beſyde all theſe commodities, truelye two degrees of men, which have the higheſt offices under the Kinge in all this realme, ſhall greatly lacke the uſe of ſinginge, *Preachers* and *Lawyers*, becauſe they ſhall not, without this, be able to rule their breaſtes for everye purpoſe. For where is no diſtinction in tellinge glade thinges and fearful thinges, gentlenes and cruelnes, ſoftnes and vehementnes, and ſuch like matters, there can be no great perſwaſion. For the hearers, as *Tullie* ſayth, be much affectioned, as he is that ſpeaketh. At his words be they drawen; if he ſtand ſtill in one faſhion, their mindes ſtande ſtill with him: if he thunder,

they

they quake: if he chide, they fere: if he complaine, they ſorye with him: and finallye, where a matter is ſpoken with an apte voice for everye affection, the hearers, for the moſt part, are moved as the ſpeaker woulde. But when a man is alwaye in one tune, like an humble bee, or els now in the top of the churche, now downe that no man knoweth where to have him: or piping like a reede, or roaringe like a bull, as ſome lawyers do, which thincke they do beſt, when they crye lowdeſt, theſe ſhall never greatly move, as I have knowen manye well learned have done, becauſe theyr voyce was not ſtayed afore, with learninge to ſinge. For all voyces, great and ſmall, baſe and ſhrill, weake or ſoft, may be holpen and brought to a good point by learning to ſinge.

Whether this be true or not, they that ſtand moſt in nede can tell beſte, whereof ſome I have knowen, which, becauſe they learned not to ſinge, when they were boyes, were fayne to take paine in it, when they were men. If anye man ſhoulde heare me, *Toxophile*, that woulde thincke I did but fondlye to ſuppoſe that a voyce were ſo neceſſarye to be loked upon, I would aſke him if he thoughte nature a foole, for makinge ſuch goodlye inſtrumentes

mentes in a man, for well uttering his wordes, or els if the two noble orators *Demoſthenes* and *Cicero*, were not fooles, whereof the one did not onlye learne to ſinge of a man, but alſo was not aſhamed to learne how he ſhoulde utter his ſoundes aptlye of a dogge; the other ſetteth oute no point of *Rhetoricke* ſo fullye in all his bookes, as howe a man ſhould order his voyce for all kinde of matters.

Therefore ſeinge men, by ſpeakinge, differ and be better than beaſtes, by ſpeakinge well better than other men, and that ſinginge is an helpe towarde the ſame, as daylye experience doth teache, example of wyſe men doth alowe, authority of learned men doth approve, wherewith the foundation of youth in all good common wealthes alwayes hath bene tempered: ſurely if I were one of the parliament-houſe, I woulde not fayle to put up a bill for the amendmente of this thinge; but becauſe I am like to be none this yeare, I will ſpeake no more of it at this time. TOX. It were pitye truly, *Philologe*, that the thinge ſhoulde be neglected, but I truſt it is not as you ſay. PHI. The thinge is to true, for of them that come dailye to the *Univerſitye*, where one hath learned to ſinge, ſix hath not.

But

But now to our ſhootinge, *Toxophile*, againe, wherein I ſuppoſe you cannot ſay ſo much for ſhootinge to be fitte for learninge, as you have ſpoken againſt *Muſicke* for the ſame. Therefore as concerninge *Muſicke*, I can be contente to graunt you your minde: but as for ſhootinge, ſurelye I ſuppoſe that you cannot perſwade me, by no meanes, that a man can be earneſt in it, and earneſt at his booke to; but rather I thincke that a man with a bowe on his backe, and ſhaftes under his girdle, is more fitte to wayte upon *Robin Hoode*, than upon *Apollo* or the *Muſes*. Tox. Over earneſt ſhootinge ſurelye I will not over earneſtlye defende, for I ever thought ſhootinge ſhoulde be a wayter upon learnynge, not a miſtreſs over learnynge. Yet this I marveile not a little at, that ye thincke a man with a bowe on his backe is more like *Robin Hoodes* ſervaunte, than *Apollos*, ſeinge that *Apollo* himſelfe, in [8] *Alceſtis* of *Euripides*, which tragedye you redde openlye not longe ago, in a manner glorifyeth, ſayinge this verſe.

It is my wont alwayes my bowe with me to beare.

Therefore a learned man ought not to much to be aſhamed to beare that ſometime which *Apollo* God

[8] Eurip. in Alceſt.

of

of learninge himſelfe was not aſhamed always to bear. And becauſe ye woulde have a man wayte upon the *Muſes*, and not at all meddle with ſhootinge; I marveile that you do not remember how that the nine *Muſes* their ſelfe as ſoone as they were borne, were put to norſe to a lady called *Euphemis*, which had a ſonne named *Erotus*, with whom the nine *Muſes*, for his excellent ſhootinge, kepte evermore companye withall, and uſed dailye to ſhoote together in the mounte *Parnaſſus*: and at laſt it chaunced this *Erotus* to dye, whoſe death the *Muſes* lamented greatlye, and fell all upon theyr knees fore *Jupiter* theyr father, and, at theyr requeſt, *Erotus*, for ſhootinge with the *Muſes* on earth, was made a ſigne, and called *Sagittarius* in heaven. Therefore you ſee that if *Apollo* and the *Muſes* eyther were examples indeede, or onlye fayned of wyſe men to be examples of learninge, honeſt ſhootinge may well enoughe be companion with honeſt ſtudye. PHI. Well, *Toxophile*, if you have no ſtronger defence of ſhootinge than poetes, I feare if your companions which love ſhootinge heard you, they would thincke you made it but a triflinge and fablinge matter, rather than any other man that loveth not ſhootinge coulde be perſwaded by this reaſon to love it. TOX.

Even as I am not ſo fonde but I knowe that theſe be fables, ſo I am ſure you be not ſo ignorante, but you know what ſuch noble wittes as the poetes had ment by ſuch matters, which oftentimes, under the covering of a fable, do hyde and wrappe in goodlye preceptes of philoſophie, with the true judgement of thinges. Whiche to be true ſpecially in *Homer* and *Euripides*, *Plato*, *Ariſtotle*, and *Galene*, plainlye do ſhewe: when throughe all theyr workes (in a manner) they determine all controverſies by theſe two poetes, and ſuch like authorityes. Therefore if in this matter I ſeeme to fable, and nothing prove, I am content you judge ſo on me, ſeinge the ſame judgement ſhall condemne with me *Plato*, *Ariſtotle*, and *Galene*, whom in that errour I am well content to followe. If theſe old examples prove nothinge for ſhootinge, what ſaye you to theſe? that the beſt learned and ſageſt men in this realme which be now alive, both love ſhootinge, and uſe ſhootinge, as the beſt learned biſhops that be: amonges whom, *Philologe*, yourſelfe knowe four or five, which as in all good learninge, vertue and ſageneſſe, they geve other men example what thinge they ſhould do, even ſo by their ſhootinge they plainlye ſhewe what honeſt paſtime other men geven to learninge may honeſtlye uſe. That earneſt

ſtudye

ſtudye muſt be recreated with ſome paſtime, ſufficientlye I have proved afore, both by reaſon and authoritye of the beſt learned men that ever wrote. Then ſeinge paſtimes be lawfull, the moſt fitteſt for learninge is to be ſought for. A paſtime, ſayth *Ariſtotle*, muſt be like a medicine. Medicines ſtande by contraryes; therefore, the nature of ſtudyinge conſidered, the fitteſt paſtime ſhall ſoon appeare. In ſtudye every part of the bodye is idle, which thinge cauſeth groſſe and cold humours to gather together and vexe ſcholers very much, the minde is altogether bent and ſette on work: a paſtime then muſt be had where everye part of the bodye muſt be laboured to ſeparate and leſſen ſuch humours withall, the minde muſt be unbent, to gather and fetch againe his quickneſs withall. Thus paſtimes for the minde onelye, be nothinge fitte for ſtudentes, becauſe the bodye, which is moſt hurt by ſtudye, ſhoulde take no profite at all thereat. This knewe *Eraſmus* very well, when he was here in *Cambrige:* which when he had been ſore at his booke (as *Garret* our booke-bynder has verye oft told me) for lacke of better exerciſe, would take his horſe, and ryde about the market hill, and come againe. If a ſcholer ſhould uſe bowles or tennyes, the labour is ſo vehement and unequal, which is con-

demned of *Galene*; the example very ill for other men, when by ſo manye actes they be made unlawfull. Runninge, leapinge, and coytinge be to vile for ſcholers, and not fitte by *Ariſtotles* judgement: walkinge alone in the field hath no token of courage in it, a paſtime like a ſingle man that is neither fleſhe nor fiſhe. Therefore if a man would have a paſtime holſome and equall for every part of his bodye, pleaſant and full of courage for the minde, not vile and unhoneſt to geve ill example to laye men, not kept in gardines and corners, not lurkinge on the night and in holes, but evermore in the face of men, eyther to rebuke it when it doth ill, or els to teſtifye on it when it doth well; let him ſeeke chieflye of all other for ſhootinge. PHI. Such common paſtimes as men commonly do uſe, I will not greatlye allowe to be fitte for ſcholers, ſeinge they may uſe ſuch exerciſes very well (I ſuppoſe) as [9] *Galen* himſelfe doth allow. TOX. Theſe exerciſes, I remember very well, for I redde them within theſe two dayes, of of the which ſome be theſe: to runne up and downe an hill, to clyme up a longe powle, or a rope, and there hange a while, to holde a man by his armes and wave with his heeles, muche like the

[9] Gal. de Santuend. 2.

paſtime

paſtime that boyes uſe in the churche, when theyr maſter is awaye, to ſwinge and totter in a belrope: to make a fiſte, and ſtretche out both his armes, and ſo ſtand like a roode. To go on a mans tip-toes, ſtretchinge out the one of his armes forward, the other backeward, whiche, if he blered out his tongue alſo, might be thoughte to dance anticke verye properlye. To tumble over and over, to toppe over tayle: to ſet backe to backe, and ſee who can heave an others heeles higheſt, wyth other much like: which exerciſes ſurely muſte needes be naturall, becauſe they be ſo childiſhe, and they maye be alſo holſome for the bodye, but ſurelye as for pleaſure to the minde, or honeſtye in the doinge of them, they be as like ſhootinge as *Yorke* is foule *Sutton*. Therefore to loke on all paſtimes and exerciſes holeſome for the bodye, pleaſaunt for the minde, comlye for every man to do, honeſt for all other to loke on, profitable to be ſet by of every man, worthy to be rebuked of no man, fitte for all ages, perſons and places, onlye ſhootinge ſhall appeare, wherein all theſe commodities may be founde. PHI. To graunt, *Toxophile*, that ſtudentes may at times convenient uſe ſhootinge as moſt holeſome and honeſt paſtime: yet to do as ſome do, to ſhoote hourelye, dailye, weekely, and

in

in a manner the whole yeare, neyther I can prayſe, nor any wyſe man will allowe, nor you yourſelfe can honeſtly defend. Tox. Surelye, *Philologe*, I am very glad to ſee you come to that point that moſt lyeth in your ſtomache, and greveth you and others ſo muche. But I truſt, after I have ſayde my minde in this matter, you ſhall confeſſe your ſelfe, that you do rebuke this thinge more than ye neede, rather than you ſhall finde that any man maye ſpende by anye poſſibilitye, more time in ſhootinge then he oughte. For firſt and formoſt, the hole time is divided into two partes, the daye and the nighte: whereof the nighte maye be bothe occupyed in manye honeſt buſineſſes, and alſo ſpente in much unthriftineſſe, but in no wyſe it can be applyed to ſhootinge. And here you ſee that halfe our time, graunted to all other thinges in a manner both good and ill, is at one ſwappe quite taken awaye from ſhootinge. Now let us go forwarde, and ſee howe much of halfe this time of ours is ſpent in ſhootinge. The whole yeare is divided into four partes, ſpringe-time, ſommer, faule of the leafe, and winter. Whereof the winter, for the roughneſſe of it, is cleane taken away from ſhootinge: except it be one daye amonges twenty, or one yeare amonges forty. In ſommer,

for

for the fervent heate, a man may ſaye likewiſe; excepte it be ſome time againſt night. Nowe then ſpringe time and faule of the leafe, be thoſe which we abuſe in ſhootinge.

But if we conſider howe mutable and changeable the weather is in thoſe ſeaſons, and howe that *Ariſtotle* himſelfe ſayth, that moſt part of rayne fauleth in theſe two times; we ſhall well perceive, that where a man would ſhoote one daye, he ſhall be fayne to leave of four. Nowe when time itſelfe graunteth us but a little ſpace to ſhoote in, let us ſee if ſhootinge be not hindered amonges all kindes of men as muche other wayes.

Firſt, younge children uſe not; younge men, for fear of them whom they be under, too muche dare not; ſage men, for other greater buſines, will not; aged men, for lacke of ſtrengthe, cannot; riche men, for covetouſneſſe ſake, care not; poore men, for coſt and charge, may not; maiſters, for theyr houſhold kepinge, heede not; ſervauntes, kept in by theyr maiſters, verye oft ſhall not; crafteſmen, for gettinge of their lyvinge, very muche leyſure have not; and many there be that oft beginnes, but, for inaptneſſe, proves not; and moſt

of

of all, which when they be ſhooters geve it over and liſt not: So that generallye men everye where, for one or other conſideration, much ſhootinge uſe not. Therefore theſe two thinges, ſtraytneſſe of time, and everye mans trade of lyvinge, are the cauſes that ſo fewe men ſhotes, as you may ſee in this greate towne, where as there be a thouſand good mennes bodyes, yet ſcarce ten that uſeth anye greate ſhootinge. And thoſe whom you ſee ſhoote the moſt, with how manye thinges are they drawen, or rather driven, from ſhootinge. For firſt, as it is manye a yeare or they begin to be great ſhooters, even ſo the great heate of ſhootinge is gone within a yeare or two: as you knowe diverſe, *Philologe*, yourſelfe, which were ſome time the beſt ſhooters, and now they be the beſt ſtudentes.

If a man faule ſicke, farewell ſhootinge, maye fortune as longe as he lyveth. If he have a wrentche, or have taken colde in his arme, he maye hange uppe his bowe (I warrant you) for a ſeaſon. A litle blayne, a ſmall cutte, yea a ſilye poore worme in his finger, maye keepe him from ſhootinge well enoughe. Breakinge and ill lucke in bowes I will paſſe over, with an hundred mo ſere thinges, which chaunceth every day to them that

ſhoote

ſhoote moſt, whereof the leaſt of them maye compell a man to leave ſhootinge. And theſe thinges be ſo true and evident, that it is impoſſible eyther for me craftilye to fayne them, or els for you juſtlye to denye them. Then ſeinge how manye hundred thinges are required altogether to geve a man leave to ſhoote, and any one of them denyed, a man cannot ſhoote; and ſeeinge every one of them may chaunce, and doth chaunce every daye, I marveile any wyſe man will thincke it poſſible, that any great time can be ſpent in ſhootinge at all.

PHI. If this be true that you ſaye, *Toxophile*, and in very dede, I can denye nothinge of it, I merveile greatly how it chaunceth, that thoſe which uſe ſhootinge be ſo much marked of men, and oft times blamed for it, and that in a manner as much as thoſe which playe at [10] cardes and dyſe. And I ſhall tell you what I hearde ſpoken of the ſame matter. A man, no ſhooter, (not longe ago) would defend playing at cardes and dyſe, if it were honeſtlye uſed, to be as honeſt paſtime as your ſhootinge: for he layed for him, that a man might playe for a litle at cardes and dyſe, and alſo a man might ſhoote away all that ever he had. He ſayde

[10] Cardes and Dyſe.

a payre of cardes coſt not paſt two pence, and that they neded not ſo much reparation as bowe and ſhaftes, they would never hurte a mans hande, nor never weare his gere. A man ſhould never ſlea a man with ſhootinge wyde at the cardes. In wete and drye, hote and colde, they woulde never forſake a man, he ſhewed what great varietye there is in them for every mans capacity: if one game were hard, he might eaſily learne an other: if a man have a good game, there is great pleaſure in it: if he have an ill game, the payne is ſhort, for he may ſone geve it over, and hope for a better: with many other mo reaſons. But at the laſt he concluded, that betwixte playinge and ſhootinge, well uſed or ill uſed, there was no difference: but that there was leſſe coſte and trouble, and a great deale more pleaſure in playinge, than in ſhootinge.

Tox. I cannot denye, but ſhootinge (as all other good thinges) may be abuſed. And good thinges ungodly uſed, are not good, ſayth an honourable biſhoppe in an earneſter matter than this is: yet we muſt be ware that we laye not mennes faultes upon the thinge which is not worthy, for ſo nothinge ſhould be good. And as for ſhootinge, it is blamed and marked of men for that thing

thing (as I have ſayd before) which ſhould be rather a token of honeſtye to prayſe it, then anye ſigne of noughtineſſe to diſalowe it, and that is becauſe it is in everye mans ſight; it ſeeketh no corners, it hydeth it not: if there be never ſo litle faulte in it, every man ſeeth it, it accuſeth itſelfe. For one houre ſpente in ſhootinge is more ſeene, and further talked of, than twenty nights ſpent in dyſinge, even as a little white ſtone is ſeene amonges three hundred blacke. Of theſe that blame ſhootinge and ſhooters, I will ſaye no more at this time but this, that beſide that they ſtoppe and hinder ſhootinge, which the ſtatutes would have forwarde, they be not much unlike in this pointe to *Wyll Sommer* the Kinges foole, which ſmiteth him that ſtandeth alwayes before his face, be he never ſo worſhipfull a man, and never greatlye lokes for him which lurkes behinde an other mans backe, that hurte him in deede.

But to him that compared gaminge with ſhootinge ſomewhat will I aunſwere, and becauſe he wente afore me in a compariſon: and compariſons, ſayth learned men, make plaine matters: I will ſurelye followe him in the ſame. Honeſte thinges

(ſayth

(ſayth [1] *Plato*) be known from unhoneſt thinges by this difference, unhoneſtye hath ever preſent pleaſure in it, havinge neyther good pretence goinge before, nor yet anye profite followinge after: which ſayinge deſcryeth generallye, both the nature of ſhootinge and gaminge, which is good, and which is evill, verye well.

Gaminge hath joined with it a vaine preſente pleaſure, but there followeth loſſe of name, loſſe of goods, and winninge of an hundred gowtye, dropſye, diſeaſes, as everye man can tell. Shootinge is a paynfull paſtime, whereof followeth health of bodye, quickneſſe of witte, habilitye to defende our country, as our ennemyes can bear recorde.

Loth I am to compare theſe thinges together, and yet I do it not becauſe there is anye compariſon at all betwixte them, but thereby a man ſhall ſee how good the one is, how evill the other. For I thincke there is ſcarce ſo much contrariouſneſs betwixt hotte and cold, vertue and vice, as is betwixte theſe two thinges: For whatſoever is in the one, the cleane contrarye is in the other, as ſhall plainlye appere, if we conſider both theyr begin-

[1] In Phedro.

ninges,

ninges, theyr encreaſinges, theyr fruites, and theyr endes, which I will ſoone ridde over.

The firſt bringer into the worlde of ſhootinge, was [2] *Apollo*, which for his wyſedome, and greate commodityes, broughte amonges men by him, was eſteemed worthye to be counted as a God in heaven.

Dyſinge ſurelye is a baſtard borne, becauſe it is ſayde to have two fathers, and yet both nought: the one was an ungratious God, called [3] *Theuth*, which, for his noughtineſſe, came never in other Goddes companyes, and therefore *Homer* doth deſpiſe once to name him in all his workes. The other was a [4] *Lydian* borne, which people for ſuch games, and other unthriftineſſe, as bowlinge and hauntinge of tavernes, have bene ever had in moſt vile reputation in all ſtoryes and writers.

The foſterer of ſhootinge is Labour, that companion of vertue, the mainteyner of honeſtye, the encreaſe of healthe and wealthineſſe, which admitteth nothinge, in a manner, into his companye that ſtandeth not with vertue and honeſtye; and therefore ſayth the olde Poete *Epichermus* verye

[2] Pla. in Tim. [3] Plato in Phedro. [4] Herod. in Clio.

pretelye

pretelye in [5] *Zenophon*, that God ſelleth vertue, and all other good thinges to men for labour. The nource of dyſe and cardes, is weriſome idleneſſe, enemye of vertue, the drowner of youthe, that taryeth in it, and, as *Chaucer* doth ſay verye well in the Parſons Tale, the grene path waye to hell, havinge this thinge appropriate unto it, that whereas other vices have ſome cloke of honeſtye, onlye idleneſs can neyther do well, nor yet thincke well. Againe; ſhootinge hath two tutours to loke upon it, out of whoſe companye ſhootinge never ſtirreth, the one called day-light, the other open place, which two kepe ſhootinge from evill companye, and ſuffer it not to have to much ſwinge, but ever more kepeth it under awe, that it dare do nothinge in the open face of the world, but that which is good and honeſt. Lykewiſe, dyſinge and cardinge have two tutours, the one named Solitariouſneſſe, which lurketh in holes and corners, the other called Night, an ungratious cover of noughtineſſe, which two thinges be very inkepers and receyvers of all noughtineſſe and noughtye thinges, and thereto they be in a manner ordayned by nature. For, in the night time and in corners, ſpirites and theeves, rattes and miſe, toodes and oules, night crowes

[5] Xen: de dict. & fact. Soc.

and

and poulcattes, foxes and * foumardes, with all other vermine, and noyſome beaſtes, uſe moſt ſtyrringe; when in the day-light, and in open places, which be ordayned of God for honeſt thinges, they dare not ones come, which thinge *Euripides* noteth very well, ſayinge,

Ill thinges the night, good thinges the daye doth haunt and uſe. Iph. in Tau.

Companions of ſhootinge, by providentneſs, good heede geving, true meetinge, honeſt compariſon, which thinges agree with vertue verye well. Cardinge and dyſinge have a ſort of good felowes alſo, goinge commonlye in theyr companye, as blinde fortune, ſtumblinge chaunce, ſpittle lucke, falſe dealinge, craftye conveyaunce, brainleſſe brawlinge, falſe forſwearinge, which good fellowes will ſone take a man by the ſleve, and cauſe him take his inne, ſome with beggary, ſome with goute and dropſye, ſome with thefte and robbery, and ſeldome they will leave a man before he come eyther to hanginge, or els ſome other extreme myſerye. To make an ende, how ſhootinge by all mennes lawes hath bene alowed, cardinge and dyſinge by all mennes judgementes condempned, I neede not ſhewe, the matter is ſo plaine.

* Foumards, by others called Fumarts, are, we believe, what are now called more commonly Stoats.

Therefore

Therefore, when the *Lydians* ſhall invente better thinges than *Apollo*, when ſlouthe and ydleneſs ſhall encreaſe vertue more than laboure, when the night and lurkinge corners geveth leſſe occaſion to unthriftineſſe, than light day and openneſs, then ſhall ſhootinge, and ſuch gaminge, be in ſome compariſon like. Yet even, as I do not ſhewe all the goodneſs which is in ſhootinge, when I prove it ſtandeth by the ſame thinges that vertue itſelfe ſtandeth by, as brought in by gods, or god-like men, foſtered by labour, committed to the ſavegarde of light and openneſſe, accompanyed with proviſion and diligence, loved and allowed by everye good mans ſentence: even likewiſe do I not open halfe the naughtineſſe which is in cardinge and dyſinge, when I ſhewe how they are borne of a deſperate mother, nouriſhed in idleneſſe, encreaſed by lycence of nighte and corners, accompanyed with fortune, chaunce, deceyte, and craftineſſe: condemned and baniſhed by all lawes and judgementes.

For if I woulde enter to deſcribe the monſtruouſneſſe of it, I ſhould rather wander in it, it is ſo brode, than have anye readye paſſage to the ende of the matter: whoſe horribleneſſe is ſo large, that it

it paſſed the eloquence of our [6] *Engliſhe Homer* to compaſſe it: yet becauſe I ever thoughte his ſayinges to have as much authoritye as eyther *Sophocles* or *Euripides* in *Greeke*, therefore gladlye do I remember theſe verſes of his.

Haſardry is verye mother of leſinges,
And of deceyte, and curſed ſweringes.
Blaſphemye of Chriſt, mans ſlaughter, and waſte alſo!
Of catel, of tyme, of other thinges mo.

*Mother of * leſinges.*] True it maye be called ſo, if a man conſider how many wayes and how many thinges he loſeth thereby; for firſt, he loſeth his goodes, he loſeth his time, he loſeth quickneſſe of witte, and all good luſte to other thinges; he loſeth honeſt companye, he loſeth his good name and eſtimation, and at laſt, if he leave it not, loſeth God, and heaven and all: and, inſteede of theſe thinges, winneth at length eyther hanginge or hell.

And of deceyte.] I trowe, if I ſhould not lye, there is not halfe ſo much crafte uſed in no one thinge in the world, as in this curſed thinge. What falſe dyſe uſe they? As dyſe ſtopped with quick ſilver and heares, dyſe of vauntage, flattes, gourdes

[6] Chaucer.

* We doubt whether our authour has not miſtaken the ſenſe of Chaucer, we rather take leſinges to be lies than loſſes.

to chop and chaunge when they liſte, to let the true dyſe fall under the table, and ſo take up the falſe, and if they be true dyſe, what ſhift will they make to ſet the one of them with ſlydinge, with cogginge, with foyſtinge, with coytinge as they call it. How will they uſe theſe ſhiftes, when they get a plaine man that cannot ſkill of them? how will they go about, if they perceive an honeſt man have moneye, which liſt not playe, to provoke him to playe? They will ſeeke his companye, they will let him pay noughte, yea, and as I hearde a man ones ſaye that he did, they will ſende for him to ſome houſe, and ſpende perchaunce a crowne on him, and, at laſt, will one begin to ſaye: What my maſters, what ſhall we do? ſhall every man playe his twelve-pence whiles an apple roſte in the fyre, and then we will drincke and departe: Naye, will an other ſaye, (as falſe as he) you cannot leave when you begin, and therefore I will not playe: but if you will gage, that every man, as he hath loſt his twelve-pence, ſhall ſit downe, I am contente, for ſurelye I would winne no mannes moneye here, but even as much as woulde paye for my ſupper. Then ſpeaketh the thirde, to the honeſte man that thoughte not to playe, What? will you playe your twelve-pence? If he excuſe him;

Tuſh

Tuſh man, will the other ſaye, ſticke not in honeſte companye for twelve-pence; I will beare your halfe, and here is my moneye.

Nowe all this is to make him to beginne, for they knowe if he be ones in, and be a loſer, that he will not ſtick at his twelve-pence, but hopeth ever to get it againe, while perhappes he loſe all. Than everye one of them ſetteth his ſhiftes abroache. ſome with falſe dyſe, ſome with ſettling of dyſe, ſome with having outelandiſhe ſilver coynes guilded, to put awaye at a time for good golde. Than if there come a thinge in controverſye, muſt you be judged by the table, and than farewell the honeſt mans parte, for he is borne downe on every ſyde.

Nowe, Sir, beſyde all theſe thinges, they have certaine termes (as a man woulde ſaye) appropriate to theyr playinge: whereby they will drawe a mannes moneye, but paye none, which they call barres, that ſurelye he that knoweth them not maye ſoone be debarred of all that ever he hath, before he learne them. If a plaine man loſe, as he ſhall do ever, or els it is a wonder, then the game is ſo deviliſh, that he can never leave: for vaine hope, (which hope, ſayth

[7] *Euripides*, deſtroyeth manye a man, and cittye) driveth him on ſo farre, that he can never return backe, until he be ſo light that he neede feare no theeves by the waye. Nowe if a ſimple man happen once in his life to winne of ſuch players, than will they eyther entreate him to keepe them companye whiles he hath loſt all againe, or els they will uſe the moſt devilyſhe faſhion of all, for one of the players that ſtandeth next him ſhall have a payre of falſe dyſe, and caſt them out upon the bourde, the honeſt man ſhall take them and caſt them as he did the other, the thirde ſhall eſpye them to be falſe dyſe, and ſhall crye oute harde, with all the othes under God, that he has falſelye wonne theyr moneye, and than there is nothinge but houlde thy throte from my dagger; everye man layeth hande on the ſimple man, and taketh all theyr money from him, and his owne alſo, thinking himſelfe well, that he eſcapeth with his life.

Curſed ſwerynge blaſphemye of Chriſte.] Theſe halfe verſes *Chaucer*, in another place, more at large doth well ſet out, and very livelye expreſſe, ſayinge.

Ey by Goddes precious hart and his nayles,
And by the bloud of Chriſte, that is in Hales,

[7] In Suppli.

Seven

Seven is my chaunce, and thine is cinke and treye,
Ey Goddes armes, if thou falſelye playe,
This dagger ſhall thoroughe thine harte go,
This fruite commeth of the beched boones two,
Forſweringe, ire, falſeneſſe, and homicide, &c.

Thoughe theſe verſes be verye earneſtlye written, yet they do not halfe ſo griſelye ſet out the horibleneſſe of blaſphemye, which ſuch gammers uſe, as it is indeede, and as I have heard myſelfe. For no man can write a thinge ſo earneſtlye, as whan it is ſpoken with geſture, as learned men, you knowe, do ſaye. Howe will you thincke that ſuche furiouſneſſe, with woode countenaunce, and brenninge eyes, with ſtaringe and bragginge, with hart redye to leape out of the bellye for ſwellinge, can be expreſſed the tenthe part, to the uttermoſt. Two men I heard myſelfe, whoſe ſayinges be farre more griſelye, than *Chaucers* verſes. One, when he had loſte his moneye, ſware me God from top to the toe with one breathe, that he had loſt all his moneye for lacke of ſweringe: the other loſinge his moneye, and heapinge othes upon othes one in anothers necke, moſt horrible, and not ſpeakable, was rebuked of an honeſt man which ſtoode by for ſo doinge, he by and by, ſtaringe him in the face, and clappinge his fiſte, with all his moneye he had, upon the boarde, ſware me by the fleſhe

fleſhe of God, that, if ſweringe would helpe him but one ace, he would not leave one pece of God unſworne, neyther within nor without. The remembraunce of this blaſphemye, *Philologe*, doth make me quake at the hart, and therefore I will ſpeake no more of it.

And ſo to conclude with ſuch gaminge, I thincke there no ungratiouſneſſe in all this world, that carieth a man ſo farre from God, as this fault doth. And if there were anye ſo deſperate a perſon, that would begin his hell in earth, I trowe he ſhould not finde hell more like hell itſelfe, than the life of of thoſe men is, which daily haunt and uſe ſuch ungratious games. PHI. You handle this gere indeede; and I ſuppoſe, if you had bene a prentice at ſuch games, you could not have ſayd more of them than you have done, and by like you have had ſomewhat to do with them. TOX. Indede, you may honeſtlye gather that I hate them greatly, in that I ſpeak againſt them: not that I have uſed them greatly in that I ſpeake of them. For things be knowen divers wayes, as *Socrates* (you know) doth prove in *Alcibiades*. And if every man ſhould be that, that he ſpeaketh or wryteth upon, then ſhould *Homer* have bene the beſt captaine, moſt

cowarde,

cowarde, hardye, haſtye, wyſe and woode, ſage and ſimple: and *Terence* an oulde man and a younge, an honeſt man and a bawde: with ſuch like. Surelye every man ought to praye to God dailye, to kepe them from ſuch unthriftineſſe, and ſpeciallye all the youth of *Englande*: for what youth doth begin, a man will folowe commonlye, even to his dying day: which thinge *Adraſtus*, in *Euripides*, pretelye doth expreſſe, ſayinge:

What thing a man in tender age hath moſt in ure,
That ſame to death alwayes to kepe he ſhall be ſure.
Therefore in age who greatly longes good fruite to mowe,
In youth he muſt himſelfe applye good ſeede to ſowe. Euripides in Suppli.

For the foundation of youthe well ſet (as *Plato* doth ſaye) the whole bodye of the common wealthe ſhall flouriſhe thereafter. If the younge tree growe croked, when it is oulde a man ſhall rather breake it than ſtreight it. And I thincke there is no one thing that crokes youthe more then ſuch unlawful games. Nor let no man ſaye, if they be honeſtly uſed they do no harme. For how can that paſtime which neyther exerciſeth the bodye with any honeſt labour, nor yet the minde with any honeſt thinckinge, have any honeſtye joined with it? Nor let no man aſſure himſelfe that he can uſe it honeſtlye: for if he ſtand therein, he may fortune have

have a faule, the thinge is more ſlipperye than he knoweth of. A man maye (I graunt) ſit on a brante hill ſide, but if geve never ſo little forward, he cannot ſtoppe, though he would never ſo fayne, but he muſt needes runne head-long, he knoweth not how farre. What honeſt pretences vayne pleaſure layeth daily (as it were entiſementes or baytes, to pull men forwarde withall) *Homer* doth well ſhewe, by the *Sirenes* and *Circe*. And amonges all in that ſhippe, there was but one *Ulyſſes*, and yet he had done to as the other did, if a goddeſſe had not taughte him; and ſo likewiſe, I thincke, they be eaſye to nomber, which paſſe by playinge honeſtly, except the grace of God ſave and keep them. Therefore they that will not go to farre in playinge, let them folowe this counſell of the Poet:

Stoppe the beginninges.

PHI. Well, or you go any further, I praye you tell me this one thinge: Doo you ſpeake againſt meane mennes playinge onlye, or againſt greate mennes playinge to, or put you any difference betwixte them? TOX. If I ſhould excuſe myſelfe herein, and ſay that I ſpake of the one and not of the other, I fear leaſte I ſhoulde as fondlye excuſe myſelfe, as a certaine preacher did, whom I heard upon

upon a time ſpeake againſt many abuſes, (as he ſayde) and, at laſt, he ſpake againſt candelles, and then, he fearinge, leaſt ſome men would have bene angrye and offended with him, Naye, ſayth he, you muſt take me as I meane: I ſpeake not againſt greate candelles, but againſt litle candelles, for they be not all one (quoth he) I promiſe you; and ſo everye man laughed him to ſcorne.

Indeede, as for great men, and great mennes matters, I liſt not greatlye to meddle. Yet this I would wiſhe, that all great men in *Englande* had redde over diligently the Pardoners Tale in *Chaucer*, and there they ſhoulde perceive and ſee, how muche ſuch games ſtande with their worſhippe, how great ſoever they be. What great men do, be it good or ill, meane men commonlye love to followe, as many learned men in many places do ſaye, and dailye experience doth plainlye ſhewe, in coſtlye apparell and other like matters.

Therefore, ſeinge that lordes be lanternes to lead the life of meane men, by their example, either to goodneſſe or badneſſe, to whether ſoever they liſte: and ſeinge alſo they have libertye to liſt what they will, I praye God they have will to liſt

that which is good; and as for their playing, I will make an ende with this ſayinge of *Chaucer*.

> Lordes might finde them other maner of playe,
> Honeſt ynough to dreve the daye awaye.

But to be ſhort, the beſt medicine for all ſortes of men, both highe and lowe, younge and oulde, to put away ſuch unlawful games is by the contrarye, likewiſe as all *Phiſitions* do allowe in *Phiſicke*. So let youthe, inſtede of ſuch unlawful games, which ſtande by ydleneſſe, by ſolitarineſſe, and corners, by night and darkneſſe, by fortune and chaunce, by craft and ſubtiltye, uſe ſuch paſtimes as ſtand by labour: upon the day light, in open ſighte of men, havinge ſuch an ende as is come to by cunninge, rather than by craft: and ſo ſhould virtue encreaſe, and vice decaye. For contrarye paſtimes, muſt nedes worke contrarye mindes in men, as all other contrarye thinges do.

And thus we ſee, *Philologe*, that ſhootinge is not onlye the moſt holeſome exerciſe for the bodye, the moſt honeſt paſtime for the minde, and that for all ſortes of men: but alſo it is a moſt redye medycine, to purge the whole realme of ſuch peſtilent gaminge, wherewith manye times it is ſore troubled, and ill at eaſe.

PHI.

PHI. The more honeſtye you have proved by ſhootinge, *Toxophile*, and the more you have perſuaded me to love it, ſo much trulye the ſoryer have you made me with this laſte ſentence of yours, whereby you plainly prove that a man may not greatly uſe it. For if ſhootinge be a medycine (as you ſaye that it is) it may not be uſed very oft, leſt a man ſhould hurte himſelfe withall, as medycines much occupyed doo. For *Ariſtotle* himſelfe ſayth, that medycines be not meate to live withall: and thus ſhootinge, by the ſame reaſon, maye not be much occupyed. TOX. You playe your olde wontes, *Philologe*, in dalyinge with other mennes wittes, not ſo much to prove your owne matter, as to prove what other men can ſaye. But where you thincke that I take away much uſe of ſhootinge, in lykening it to a medycine: becauſe men uſe not medycines everye daye, for ſo ſhould theyr bodyes be hurte: I rather prove daily uſe of ſhootinge thereby. For although *Ariſtotle* ſayth that ſome medycines be no meate to live withal, which is true: yet [8] *Hippocrates* ſayth our dailye meates be medycines, to withſtand evill withal, which is as true, for he maketh two kindes of medycines, one our meate that we uſe dailye, which purgeth ſoft-

[8] Hippoc. de med. purg.

lye and ſlowlye, and in this ſimilitude maye ſhootinge be called a medycine, wherewith dailye a man maye purge and take away all unlawful deſires to other unlawful paſtimes, as I proved before. The other is a quicke purginge medycine, and ſeldomer to be occupyed, except the matter be greater, and I could deſcribe the nature of a quicke medycine, which ſhould within a while purge and plucke out all the unthriftye games in the realme, through which the common wealthe oftentimes is ſicke. For not onlye good quicke wittes to learninge be thereby broughte oute of frame, and quite marred. but alſo manly wittes, eyther to attempt matters of high courage in warre time, or elſe to atchieve matters of weight and wyſdome in peace time, be made thereby very quaſye and faynte. For loke through all hiſtories written in *Greeke*, *Latine*, or other language, and you ſhall never finde that realme proſper in the whiche ſuch ydle paſtimes are uſed. As concerninge the medycine, althoughe ſome would be miſcontent, if they heard me meddle anye thinge with it: yet, betwixt you and me here alone, I maye the boldlyer ſaye my fantaſye, and the rather becauſe I will onlye wiſh for it, which ſtandeth with honeſty, not determine of it, which belongeth to authoritye. The medycine is this,

this, that would to God and the Prince, all theſe unthriftye ydle paſtimes, which be very bugges that the [9] *Pſalme* meaneth on, walking on the night and in corners, were made felonye, and ſome of that puniſhment ordayned for them, which is appointed for the forgers and falſifyers of the King's coyne. Which puniſhment is not by me now invented, but long ago, by the moſte noble oratour [10] *Demoſthenes*, which marveileth greatlye that death is appointed for falſifyers and forgers of the coyne, and not as greate puniſhmente ordayned for them, which by their meanes forges and falſifyes the common wealth. And I ſuppoſe that there is no one thinge that changeth ſoner the golden ſilver wittes of men into copperye and braſſye wayes, then dyſinge and ſuch unlawfull paſtimes.

And this quicke medycine, I believe, woulde ſo throwlye purge them, that the daily medycines, as ſhootinge and other paſtimes joyned with honeſt labour, ſhoulde eaſelyer withſtand them. PHI. The excellent commodities of ſhootinge in peace time, *Toxophile*, you have verye well and ſufficiently declared. Whereby you have ſo perſuaded me, that God willinge, hereafter I will both love it

[9] Pſalme 90. [10] Demoſt. contra Leptinem.

the

the better, and alſo uſe it the ofter. For as much as I can gather of all this communication of ours, the tongue, the noſe, the handes, and the feete, be no fitter members, or inſtrumentes for the bodye of a man, than is ſhootinge for the hole body of the realme. God hath made the partes of men which be beſt and moſt neceſſarye, to ſerve, not for one purpoſe onlye, but for manye: as the tongue for ſpeakinge and taſtinge, the noſe for ſmellinge, and alſo for avoydinge all excrementes, which faule out of the head, the handes for receiving of good thinges, and for puttinge of all harmfull thinges from the bodye. So ſhootinge is an exerciſe of healthe, a paſtime of honeſte pleaſure, and ſuch one alſo that ſtoppeth and avoydeth all noyſome games, gathered and encreaſed by ill rule, as noughtye humours be, which hurt and corrupte ſore that parte of the realme, wherein they do remayne. But nowe if you can ſhewe but halfe ſo muche profite in warre of ſhootinge, as you have proved pleaſure in peace, then will I furelye judge that there be fewe thinges that have ſo manifolde commodities and uſes joyned unto them as it hath.

Tox. The upper hand in warre, next the goodneſſe of God, (of whom all victory commeth, as Scripture

Scripture ſayth) [1] ſtandeth chiefly in three thinges: in the wiſedome of the Prince, in the ſleightes and pollicies of the captaynes, and in the ſtrengthe and cherefull forwardneſſe of the ſouldiours. A Prince in his harte muſte be full of mercye and peace, a vertue moſt pleaſaunt to Chriſt, moſt agreeable to mans nature, moſt profitable for riche and poore; for then the riche man enjoyeth with great pleaſure the which he hath: the poore may obtaine with his labour, that which he lacketh. And althoughe there is nothinge worſe then * warre, whereof it taketh his name, throughe the which great men be in daunger, meane men without ſuccour; riche men in feare, becauſe they have ſomewhat; poore men in care, becauſe they have nothinge; and every man in doubt and miſerye: yet it is a civill medycine, wherewith a Prince may, from the bodye of his common wealthe, put off that danger which may faule: or els recover againe, whatſoever it hath loſte. And therefore, as *Iſocrates* doth ſaye, a Prince muſt be a warriour in two thinges, in cunninge and knowledge of all ſleightes and feates of warre, and in havinge all neceſſary habilimentes be-

[1] Mach. 5. 3.

* War is an old word, ſtill uſed in ſome counties for worſe, and ASCHAM ſuppoſes that war or hoſtility is ſo named, becauſe it is war or worſe than peace.

longinge

longinge to the ſame. Which matter to entreate at large, were over longe at this time to declare, and over much for my learninge to perfourme.

After the wiſedome of the Prince, are valiant captaines moſt neceſſarye in warre, whoſe office and dutye is to knowe all ſleightes and pollicies for all kindes of warre, which they may learne two wayes, eyther in dailye folowinge and hauntinge the warres, or els, becauſe wyſedome boughte with ſtripes is manye times over coſtlye, they may beſtow ſome time in *Vegetius*, which entreateth ſuch matters in *Latine* metelye well, or rather in *Polyenus*, and *Leo* the Emperour, which ſetteth oute all pollicies and duties of captaines in the *Greeke* tongue verye excellentlye. But chieflye I would wiſhe, and (if I were of authoritye) I woulde counſell all the younge gentlemen of this realme, never to laye out of their hands two authors, *Zenophon* in *Greeke*, and *Cæſar* in *Latine*, wherein they ſhould folow noble *Scipio Africanus*, as [2] *Tullie* doth ſay: in which two authors, beſydes eloquence, a thinge moſt neceſſarye of all other for a captaine, they ſhould learne the hole courſe of warre, which thoſe two noble men did not more wiſelye write for other

[2] De Sen.

men

men to learne, than they did manfully exercise in the field, for other men to folowe.

The strengthe of warre lyeth in the souldiour, whose chiefe prayse and vertue is [3] obedience towarde his captaine, sayth [4] *Plato*. And [5] *Zenophon*, being a gentyle author, most christianlye doth saye, even by these wordes, that that souldiour which first serveth God, and then obeyeth his captaine, maye boldlye, with all courage, hope to overthrowe his enemye. Againe, without [6] obedience, neyther valiant man, stout horse, nor goodly harnesse, doth any good at all: which obedience of the souldiour toward the captaine, brought the hole empyre of the world into the *Romaynes* handes, and, when it was brought, kept it longer than ever it was kept in any common wealthe before or after. And this to be true, [7] *Scipio Africanus*, the most noble captaine that ever was among the *Romaynes*, shewed very plainly, what time as he went into *Africke* to destroy *Carthage*. For he resting his hoast by the way in *Sicilie*, a day or two, and at a time standinge with a great man of *Sicilie*, and lokinge on his souldiours how they exercised themselves

[3] Obedience. [4] Plat. leg. 12 [5] Xen. Ages. [6] Xen. Hipp. [7] Plutarchus.

in kepinge of arraye, and other feates, the gentleman of *Sicilie* aſked *Scipio*, wherein laye his chief hope to overcome *Carthage?* He aunſwered, In yonder fellowes of myne whom you ſee playe: And why? ſayth the other; Becauſe ſayth *Scipio*, that, if I commanded them to runne into the top of this high caſtle, and caſt themſelves downe backward upon theſe rockes, I am ſure they would do it. [8] *Saluſt* alſo doth write, that there were mo *Romaynes* put to death of their captaynes for ſettinge on their enemyes before they had licence, than were for runninge away out of the field, before they had foughten. Theſe two examples do prove, that amonges the *Romaynes*, the obedience of the ſouldiours was wonderfull greate, and the ſeveritye of the captaynes, to ſee the ſame kept, wonderfull ſtrayte. For they well perceived that an hoaſt full of obedience, falleth as ſeldome into the handes of their enemyes, as that body falleth into jeopardye, the which is ruled by reaſon. Reaſon and rulers being like in office, (for the one ruleth the body of man, the other ruleth the body of the common wealthe) oughte to be like of conditions, and oughte to be obeyed in all manner of matters. Obedience is nouriſhed by feare and love, feare is

[8] Sal. in Cat.

kept

kept in by true juſtyce and equitye, love is gotten by wyſedome, joyned by liberalitye. For where a ſouldiour ſeeth righteouſneſſe ſo rule, that a man can do neyther wronge, nor yet take wronge, and that his captaine for his wyſedome can maintaine him, and for his liberalitye will maintaine him, he muſt needes both love him and feare him, of the which procedeth true and unfayned obedience. After this inwarde vertue, the next good point in a ſouldiour is to have and to handle his weapon well, whereof the one muſt be at the appointment of the captaine, the other lyeth in the courage and exerciſe of the ſouldiour. Yet of all weapons, the beſt is, as [9] *Euripides* doth ſaye, wherewith what leaſt daunger of ourſelfe we may hurte our enemye moſt. And that is (as I ſuppoſe) artillerie. Artillerie, now a dayes, is taken for two thinges: gunnes and bowes, which, how much they do in warre, both daily experience doth teache, and alſo *Peter Nannius*, a learned man of *Louayn*, in a certaine dialogue doth very well ſet oute, wherein this is moſt notable, that when he hath ſhewed excedinge commodities of both, and ſome diſcommodities of gunnes, as infinite coſt and charge, comberſome carriage, and, if they be greate, the uncertaine

[9] In Herc. fur.

levelinge, the perill of them that ſtand by them, the eaſyer avoidinge by them that ſtande farre of: and, if they be litle, the leſſe both fear and jeoperdye is in them, beſyde all contrarye wether and winde, which hindereth them not a litle; yet of all ſhootinge he cannot reherſe one diſcommoditye. PHI. That I marveile greatly at, ſeinge *Nannius* is ſo well learned, and ſo exerciſed in the authors of both the tongues: for I myſelfe do remember, that ſhootinge in warre is but ſmallye prayſed, and that of divers captaines in divers authors. For firſt in *Euripides*, whom you ſo highlye prayſe (and verye well, for *Tullye* thinketh everye verſe in him to be an authoritye) what, I praye you, doth *Lycus*, that overcame *Thebes*, ſaye as concerninge ſhootinge? whoſe wordes, as farre as I remember, be theſe, or not much unlike.

What prayſe hath he at all, which never durſt abyde,
The dint of a ſpeares point thruſt againſt his ſyde.
Nor never bouldly buckeler bare yet in his left hande,
Face to face his enemies bront ſtiffelye to withſtande,
But alwaye truſteth to a bowe, and to a feathered ſticke,
Harneſſe ever moſt fit for him whiche to flie is quicke,
Bowe and ſhaft is armoure meteſt for a cowarde
Which dare not ones abide the bront of battaile ſharpe and harde.
But he a man of manhode moſt is mine aſſent,
Which, with hart and courage bould, fullie hath him bent,
His enemies loke in everye ſtoure ſtoutelie to abide,
Face to face, and foote to foote, tide what maye betide.

Eurip. in Herc. furent.

Againe,

Againe, *Teucer*, the beſt archer amonge all the *Grecians*, in [10] *Sophocles* is called of *Menelaus* a bowe-man, and a ſhooter, as in villianye aud reproach, to be a thinge of no price in warre. Moreover, *Pandarus*, the beſt ſhooter in the worlde, whom *Apollo* himſelfe taughte to ſhoote, both he and his ſhootinge is quite contemned in *Homer*, in ſo much that [1] *Homer* (which under a made fable doth alwayes hide his judgment of thinges) doth make *Pandarus* himſelfe crye out of ſhootinge, and caſt his bowe away, and take him to a ſpeare, makinge a vow, that if ever he came home, he would breake his ſhaftes, and burne his bowe, lamentinge greatlye, that he was ſo fonde to leave at home his horſe and chariot, with other weapons, for the truſt that he had in his bowe. *Homer* ſignifying thereby, that men ſhould leave ſhootinge out of warre, and take them to other weapons more fitte and able for the ſame, and I trowe *Pandarus* wordes be much what after this ſort.

If chaunce ill lucke me hyther brought,
Ill fortune me that day befell,
When firſt my bowe from the pynne I raughte,
For Hectors ſake, the Greekes to quell,
But if that God ſo for me ſhape
That home againe I maye ones come,

[10] Sophoc. in Sia. Flag. [1] Iliad 5.

Nor

Let me never enjoye that hap,
Nor ever twiſe looke on the ſonne,
If bowe and ſhaftes I do not burne,
Which now ſo evill doth ſerve my turne.

But to let paſſe all poetes, what can be ſorer ſayd againſt any thinge, than the judgement of *Cyrus* is againſt ſhootinge, which doth cauſe his *Perſians*, being the beſt ſhooters, to lay away their [2] bowes, and take them to ſwordes and bucklers, ſpeares and dartes, and other like hande weapons. The which thinge *Zenophon*, ſo wyſe a philoſopher, ſo expert a captaine in warre himſelfe, would never have written, and ſpeciallye in that booke wherein he purpoſed to ſhewe, as [3] *Tullye* ſayth indeede, not the true hiſtorye, but the example of a perfite wyſe Prince and common wealth, excepte that judgement of chaunging artillery into other weapons he had alwayes thought beſt to be folowed in all warre. Whoſe counſayle the [4] *Parthians* did folowe, when they chaſed *Antonye* over the mountaynes of *Media*, which beinge the beſt ſhooters of the worlde, lefte theyr bowes, and toke them to ſpeares and moriſpikes. And theſe fewe examples, I trowe, of the beſte ſhooters, do well prove that the beſt ſhootinge is not the beſt thing, as you call it, in warre. Tox.

[2] Xen. Cyr. Inſt. 6. [3] Epiſt. 1. ad Q. Fra. [4] Plutarch. M. Ant.

As concerninge your firſt example, taken out of *Euripides*, I marveile you will bringe it for the diſprayſe of ſhootinge, ſeeinge *Euripides* doth make thoſe verſes, not becauſe he thinketh them true, but becauſe he thinketh them fit for the perſon that ſpake them. For indede his true judgement of ſhootinge, he doth expreſſe by and by after in the oration of the noble Captaine *Amphytrio* againſt *Lycus*, wherein a man maye doubte, whether he hath more eloquentlye confuted *Lycus* ſayinge, or more worthilye ſet oute the prayſe of ſhootinge. And as I am adviſed, his wordes be much hereafter as I ſhall ſaye.

Againſt the wittie gift of ſhootinge in a bowe,
Fonde and leude wordes thou leudlie doeſt out throwe,
Which if thou wilte heare of me a worde or twayne
Quicklie thou mayſt learne how fondlie thou doeſt blame.
Firſt he that with his harneis himſelfe doth wall about,
That ſcarce is left one hole through which he may pepe out.
Such bond men to their harneis to fight are nothinge mete,
But ſoneſt of all other are troden under fete.
If he be ſtronge, his felowes faint, in whom he putteth his truſt,
So loded with his harneis he muſt nedes lie in the duſt,
Nor yet from death he cannot ſtart, if ones his weapon breke,
Howe ſtout, howe ſtronge, howe great, howe longe, ſo ever be ſuch a freke.
But whoſoever can handle a bowe, ſturdie, ſtiffe, and ſtronge,
Wherewith like hayle manie ſhaftes he ſhootes into the thickeſt thronge:
This profite he takes, that ſtandinge a farre his enemies he may ſpill,
When he and his full ſafe ſhall ſtande, out of all daunger and ill.
And this in warre is wyſedome moſt, which workes our enemies woo,
When we ſhall be far from all feare and jeoperdie of our foo.

Eurip. in Herc. fur.

Secondarily,

Secondarily, even as I do not greatly regarde what *Menelaus* doth ſaye in *Sophocles* to *Teucer*, becauſe he ſpake it both in anger, and alſo to him that he hated; even ſo do I remember very well in *Homer*, that when *Hector* and the *Troyans* would have ſet fyre on the *Greeke* ſhips, *Teucer*, with his bowe, made them recule back againe, when *Menelaus* toke him to his feete, and ranne awaye.

Thirdlye, as concerninge *Pandarus*, [5] *Homer* doth not diſprayſe the noble gift of ſhootinge, but thereby everye man is taughte, that whatſoever, and howe good ſoever a weapon a man doth uſe in warre, if he be himſelfe a covetous wretche, a foole without counſaile, a peace breaker, as *Pandarus* was, at laſt he ſhall, throughe the puniſhment of God, faule into his enemies bandes, as *Pandarus* did, whom *Diomedes*, throughe the helpe of *Minerva*, miſerablye ſlue.

And, becauſe you make mention of *Homer*, and *Troye* matters, what can be more prayſe for any thinge, I praye you, than that is for ſhootinge, that *Troye* could never be deſtroyed without the help of *Hercules* ſhaftes, which thing doth ſignifye, that,

[5] Hom. Il. 5.

although

although all the world were gathered in an armye together, yet, without ſhootinge, they can never come to their purpoſe, as *Ulyſſes*, in *Sophocles*, very plainlye doth ſaye unto *Pyrrhus*, as concerning *Hercules* ſhaftes to be carried into *Troye*.

Nor you without them, nor without you they do ought. Soph. Phil.

Fourthlye, whereas *Cyrus* did chaunge part of his bowmen, whereof he had plenty, in other men of warre, whereof he lacked, I will not greatlye diſpute whether *Cyrus* did well in that pointe in thoſe dayes or no, becauſe it is plaine in [6] *Zenophon* howe ſtronge ſhooters the *Perſians* were, what bowes they had, what ſhaftes and heades they occupyed, what kind of warre theyr enemyes uſed.

But trulye, as for the *Parthians*, it is plaine in [7] *Plutarche*, that, in chaunginge theyr bowes into ſpeares, they broughte theyr ſelfe into utter deſtruction. For when they had chaſed the *Romaynes* many a myle, throughe reaſon of their bowes, at the laſt the *Romaynes*, aſhamed of their flyinge, and remembringe theyr old nobleneſſe and courage, imagined this way, that they would kneele down on theyr knees, and ſo cover all theyr body with

[6] Xen. Cyri, Inſtit. 6. [7] Plut. in M. Anton.

theyr ſhieldes and targettes, that the *Parthians* ſhaftes might ſlide over them, and do them no harme; which thing when the *Parthians* perceyved, thinkinge that the *Romaynes* were forweryed with labour, watche, and hunger, they layed downe theyr bowes, and toke ſperes in theyr handes, and ſo ranne upon them; but the *Romaynes* perceyving them without theyr bowes, roſe up manfullye, and ſlue them every mothers ſonne, ſave a fewe that ſaved themſelves with runninge awaye. And herein our archers of *Englande* farre paſſe the *Parthians*, which for ſuch a purpoſe, when they ſhall come to hand ſtrokes, hath ever redye, eyther at his back hanginge, or els in his next felowes hand, a leaden maule, or ſuch like weapon, to beat downe his enemies withall. PHI. Well, *Toxophile*, ſeeinge that thoſe examples, which I had thought to have been cleane againſt ſhootinge, you have thus turned to the high prayſe of ſhootinge: and all this prayſe that you have nowe ſayde on it, is rather come in by me than ſought for of you: let me heare, I praye you now, thoſe examples which you have marked of ſhootinge yourſelfe: whereby you are perſuaded, and thincke to perſwade other, that ſhootinge is ſo good in warre. TOX. Examples ſurely I have marked very manye; from the beginninge of time had

had in memorye of writinge, throughout all common wealthes and empyres of the worlde: whereof the moſt parte I will paſſe over, leſt I ſhould be tedious: yet ſome I will touche, becauſe they be notable, both for me to tell and you to heare.

And becauſe the ſtorye of the *Jewes* is for the time moſt auncient, for the truthe moſt credible, it ſhall be moſt fitte to begin with them. And althoughe I know that God is the onlye giver of victorye, and not the weapons, for all ſtrengthe and victorye (ſayth [8] *Judas Machabeus*) commeth from heaven: yet ſurelye ſtrong weapons be the inſtrumentes wherewith God doth overcome that parte, which he will have overthrown. For God is well pleaſed with wyſe and witty feates of warre: as in meting of enemyes for truſe takinge, to have privilye in * a buſhmente harneſt men layed for feare of treaſon, as [9] *Judas Machabeus* did with *Nicanor*, *Demetrius* captaine. And to have engines of warre to beat down cities withal: and to have ſcout watch amonges our enemyes to know theyr counſayles, as the noble captaine [10] *Jonathan*, brother to *Ju-*

[8] Mach. 1. 3. [9] Mach. 2. 14. [10] Mach. 1. 12.

* A buſhment] This word we do not remember elſewhere: perhaps it ſhould be in ambuſhment.

das Machabeus, did in the countrye of *Amathie*, againſt the mightye hoaſt of *Demetrius*. And, beſide all this, God is pleaſed to have goodlye tombes for them which do noble feates in warre, and to have theyr images made, and alſo theyr cote armours to be ſet above theyr tombes, to theyr perpetual laude and memorye! As the valiante captaine *Symon* did cauſe to be made for his brethren [1] *Judas Machabeus* and *Jonathan*, when they were ſlaine of the *Gentiles*. And thus, of what authoritye feates of warre, and ſtronge weapons be, ſhortlye and plainlye we may learne. But amonges the *Jewes*, as I begin to tell, I am ſure there was nothinge ſo occupyed, or did ſo much good as bowes did; in ſo much, that when the *Jewes* had any great upper-hand over the *Gentiles*, the firſt thinge alwayes that the captaine did, was to exhorte the people to geve all the thankes to God for the victorye, and not to theyr bowes, wherewith they had ſlaine theyr enemies: as it is plaine the noble [2] *Joſue* did after ſo manye kinges thruſt downe by him.

God, when he promiſeth helpe to the *Jewes*, he uſeth no kind of ſpeakinge ſo much as this, that he will bende his bowe, and die his ſhaftes in the

[1] Mach. 1. 13. [2] Joſ. 13.

Gentiles

[3] *Gentiles* bloud: whereby it is manifeſt, that eyther God will make the *Jewes* ſhoote ſtronge ſhootes to overthrowe theyr enemyes, or, at leaſt, that ſhootinge is a wonderfull mighty thinge in warre, whereunto the high power of God is likened. *David*, in the [4] *Pſalmes*, calleth bowes the veſſels of death, a bitter thinge, and, in an other place, a mightye power, and other wayes mo, which I will let paſſe, becauſe every man readeth them dailye: but yet one place of Scripture I muſt needes remember, which is more notable for the prayſe of ſhootinge, than any that ever I redde in any other ſtorye, and that is, when [5] *Saule* was ſlaine by the *Philiſtines*, beinge mightye bowmen, and *Jonathan* his ſonne with him, that was ſo good a ſhooter, as the Scripture ſayth, that he never ſhote ſhafte in vaine, and that the kingdome, after *Saules* death, came unto *David:* the firſt ſtatute and lawe that ever [6] *David* made after he was Kinge, was this, that all the children of *Iſraell* ſhould learne to ſhoote, according to a lawe made many a daye before that time, for the ſetting out of ſhootinge, as it is written (ſayth Scripture) in *Libro Juſtorum*, which booke we have not nowe. And thus we ſee

[3] Deut. 32. [4] Pſal. 7. 63. 75. [5] Regum 1. 31.
[6] Regum 2. 1.

plainly

plainly what great uſe of ſhootinge, and what proviſion even from the beginninge of the worlde for ſhootinge was amonge the *Jewes*.

The *Ethiopians* which inhabite the furtheſt parte South in the worlde, were wonderfull bowmen: inſomuch that when *Cambyſes* King of *Perſie*, being in *Egypt*, ſent certaine embaſſadours into *Ethiope* to the King there, with manye great giftes: the King of [7] *Ethiope*, perceyvinge them to be eſpyes, toke them uppe ſharpelye, and blamed *Cambyſes* greatly for ſuch unjuſt enterpriſes: but after that he had princelye entertayned them, he ſent for a bowe, and bente it and drewe it, and then unbent it againe, and ſayd unto the embaſſadours, you ſhall commende me to *Cambyſes*, and geve him this bowe from me, and bidde him when any *Perſian* can ſhoote in this bowe, let him ſet upon the *Ethiopians:* in the mean while let him geve thanckes unto God, which doth not put in the *Ethiopians* mindes to conquere any other mans lande.

This bowe, when it came amonge the *Perſians*, never one man in ſuch an infinite hoaſt (as *Herodotus* doth ſaye) could ſtyre the ſtringe, ſave only

[7] Herodotus in Thalia.

Smerdis,

Smerdis, the brother of *Cambyſes*, which ſtyred it two fingers, and no further: for the which acte *Cambyſes* had ſuch envye at him, that he afterwarde ſlue him: as doth appeare in the ſtorye.

Seſoſtris, the moſt mightye Kinge that ever was in *Egypte*, overcame a great part of the world, and that by archers: he ſubdued the *Arabians*, the *Jewes*, the *Aſſyrians:* he went farther in *Scythia* than anye man els: he overcame *Thracia*, even to the borders of *Germanye*. And, in token how he overcame all men, he ſet uppe in manye places great images to his owne likeneſſe, [8] havinge in one hand a bowe, in the other a ſharpe headed ſhafte: that men might knowe what weapon his hoaſt uſed, in conqueringe ſo manye people.

Cyrus, counted a God amonge the *Gentiles*, for his nobleneſſe and felicitye in warre: yet, at the laſt, when he ſet upon the *Maſſagetes*, [9] (which people never went without theyr bowe nor theyr quiver, neyther in warre nor peace) he and all his were ſlaine, and that by ſhootinge, as appeareth in the ſtorye.

[8] Herod. in Enterpe. Diod. Sic. 2. [9] Herod. in Clio.

Polycrates,

[10] *Polycrates*, the Prince of *Samos*, (a very litle iſle) was lord over all the *Greeke* ſeas, and withſtode the power of the *Perſians*, only by the helpe of a thouſande archers.

The people of *Scythia*, of all other men, loved and uſed moſt ſhootinge; the hole riches and houſholde ſtuffe of a man in *Scythia* was a yoake of oxen, a ploughe, his nagge and his dogge, his bowe and his quiver: which quiver was covered with the ſkin of a man, which he toke or ſlue firſt in battaile. The *Scythians* to be invincible, by reaſon of theyr ſhootinge, the great voyages of ſo manye conquerours ſpente in that countrye in vaine, doth well prove: but ſpecially that of *Darius* the mightye King of *Perſia*, which, when he had tarryed there a great ſpace, and done no good, but had forwearyed his hoaſt with travaile and hunger; at laſt the men of *Scythia* ſent an embaſſadour with four giftes, [11] a byrde, a frogge, a mouſe and five ſhaftes. *Darius* marveylinge at the ſtraungeneſſe of the giftes, aſked the meſſenger what they ſignified: the meſſenger aunſwered, that he had no further commandment, but only to deliver his giftes, and returne againe with all ſpede:

[10] Herod. in Thal. [11] Herod. in Melpom.

But

But I am ſure (ſayth he) you *Perſians* for your great wyſedome can ſoone boult out what they meane. When the meſſenger was gone, every man began to ſay his verdite. *Darius* judgemente was this, that the *Scythians* gave over into the *Perſians* handes theyr lives, theyr hole power, both by lande and ſea, ſignifyinge by the mouſe the earth, by the frogge the water, in which they both live, by the byrde theyr lives, which live in the ayre, by the ſhaft theyr hole power and empyre, that was maintayned always by ſhootinge. *Gobryas*, a noble and wyſe captaine amonges the *Perſians*, was of a clean contrarye minde, ſayinge, Naye, not ſo, but the *Scythians* meane thus by theyr giftes, that excepte we gette us winges, and flye into the ayre like byrdes, or runne into the holes of the earth like myſe, or els lye lurkinge in fennes and mariſhes, like frogges, we ſhall never returne home againe, before we be utterlye undone with theyr ſhaftes: which ſentence ſanke ſo ſore into theyr hartes, that *Darius*, with all ſpeede poſſible, brake uppe his campe and gat himſelfe homewarde. Yet how much the *Perſians* themſelves ſette by ſhootinge, whereby they encreaſed their empyre ſo much, doth appear by three manifeſt reaſons: firſt that they brought uppe theyr youth in the ſchole

of ſhootinge unto twentye years of age, as divers noble [2] *Greeke* authours do ſaye.

Againe, becauſe the noble Kinge [3] *Darius* thought himſelfe to be prayſed by nothinge ſo much as to be counted a good ſhooter, as doth appear by his ſepulchre, wherein he cauſed to be written this ſentence:

Darius the King lyeth buried here,
That in ſhootinge and rydinge had never pere. Strab. 15.

Thirdlye, the [4] coyne of the *Perſians*, both golde and ſilver, had the armes of *Perſia* upon it, as is cuſtomably uſed in other realmes, and that was bowe and arrowes: by the which feate they declared how much they ſet by them.

The [5] *Grecians* alſo, but ſpeciallye the noble *Athenienſes*, had all theyr ſtrengthe lyinge in artillerie: and, for that purpoſe, the citye of *Athens* had a thouſand men, which were only archers, in dailye wages, to watch and kepe the citye from all jeopardy and ſodaine daunger: which archers alſo ſhould carye to priſon and warde anye miſdoer, at

[2] Herod. in Clio. [3] Xen. in Cyr. Strab. 11. [4] Plutarch. in Angeſila. [5] Suidas.

the

the commaundment of the highe officers, as plainlye doth appeare in [6] *Plato*. And ſurelye the bowmen of *Athens* did wonderfull feates in many battels, but ſpeciallye when *Demoſthenes*, the valiant captaine, ſlue and toke priſoners all the *Lacedemonians*, beſyde the citye of *Pylos*, where *Neſtor* ſome time was lorde: the ſhaftes went ſo thicke that day, (ſayth [7] *Thucidydes*) that no man could ſee theyr enemyes. A *Lacedemonian*, taken priſoner, was aſked of one at *Athens*, whether they were ſtoute fellowes that were ſlaine or no, of the *Lacedemonians?* He anſwered nothinge els but this: Make much of thoſe ſhaftes of youres, for they know neyther ſtoute nor unſtoute: meaninge thereby that no man (though he were never ſo ſtoute) came in theyr walke that eſcaped without death.

[8] *Herodotus* deſcrybinge the mightye hoaſt of *Xerxes*, eſpeciallye doth marke oute, what bowes and ſhaftes they uſed, ſignifyinge that therein laye theyr chiefe ſtrengthe. And at the ſame time *Atoſſa*, mother of *Xerxes*, wyfe to *Darius*, and daughter of *Cyrus*, doth enquire, (as [9] *Aeſchylus* ſheweth in a tragedye) of a certaine meſſenger that

[6] Plato in Protagora. [7] Thucydid. 4. [8] Herod. in Polym. [9] Æſch. in Perſ.

came from *Xerxes* hoaſt, what ſtronge and fearfull bowes the *Grecians* uſed: whereby it is playne, that artillerye was the thinge, wherein both *Europe* and *Aſia* in thoſe days truſted moſt upon.

The beſt part of *Alexanders* hoaſt were archers, as plainlye doth appeare by *Arrianus*, and other that wrote his life: and thoſe ſo ſtrong archers, that they onlye, ſundry times overcame theyr enemyes afore any other needed to fighte: as was ſeene in the battaile which *Nearchus*, one of *Alexanders* captaines, had beſyde the ryver *Thomeron*. And therefore, as concerninge all theſe kingdomes and common wealthes, I maye conclude with this ſentence of [10] *Plinye*, whoſe wordes be, as I ſuppoſe, thus: "If anye man would remember the *Ethiopians*, "*Egyptians*, *Arabians*, the men of *Inde*, of *Scythia*, "ſo many people in the Eaſte of the *Sarmatianes*, "and all the kingdomes of the *Parthians*, he ſhall "perceive halfe the parte of the worlde to live in "ſubjection, overcome by the mighte and power "of ſhootinge."

In the common wealth of *Rome*, which exceeded all other in vertue, nobleneſſe and dominion, little

[10] Plin. lib. 16. cap. 36.

mention

mention is made of ſhootinge, not becauſe it was little uſed amonges them, but rather becauſe it was ſo neceſſarye and common, that it was thought a thinge not neceſſarye or required of anye man to be ſpoken upon; as if a man ſhould deſcrybe a great feaſt, he would not ones name breade, althoughe it be moſt common and neceſſarye of all: but ſurelye, if a feaſt, being never ſo great, lacked breade, or had fewſtye and noughtye breade, all the other daintyes ſhould be unſaverye, and litle regarded, and then would men talke of the commoditye of bread, when they lacke it, that would not ones name it afore, when they had it: and even ſo did the *Romaynes*, as concerninge ſhootinge. Seldome is ſhootinge named, and yet it did the moſt good in warre, as did appeare verye plainlye in that battaile, which *Scipio Africanus* had with the *Numantines* in *Spaine*, whom he could never overcome, before he ſet bowemen amonges his horſemen, by whoſe might they were cleane vanquiſhed.

Againe, [1] *Tiberius*, fightinge with *Armenius* and *Inquiomerus*, Princes of *Germayne*, had one winge of archers on horſebacke, an other of archers on foote, by whoſe might the *Germaynes* were ſlaine

[1] Cor. Tac. 2.

downright;

downright, and ſo ſcattered and beate out of the fielde, that the chaſe laſted ten miles; the *Germaynes* clame up into trees for feare, but the *Romaynes* did fetche them downe with theyr ſhaftes, as they had been birdes, in which battaile the *Romaynes* loſt few or none, as doth appeare in the hiſtorye.

But as I beganne to ſaye, the *Romaynes* did not ſo much prayſe the goodneſſe of ſhootinge, when they had it, as they did lament the lacke of it, when they wanted it, as *Leo* the V. the noble Emperour, dothe plainly teſtifye in ſundrye places in thoſe bookes which he wrote in *Greeke*, *of the ſleightes and pollicies of warre*. PHI. Surelye of that booke I have not heard before, and how came you to the ſight of it. TOX. The booke is rare ttulye, but this laſt yeare, when Maiſter *Cheke* tranſlated the ſayde booke oute of *Greeke* into *Latine*, to the Kings Majeſtye, *Henrye* the Eyght, of noble memorye, he, of his gentleneſſe, would have me verye oft in his chamber, and, for the familiaritye that I had with him, more than manye other, would ſuffer me to reade of it, when I would, the which thinge to do, ſurelye I was verye deſirous and glad, becauſe of the excellent handelinge of all thinges, that ever he taketh in hande. And verilye, *Philologe*,

lologe, as oft as I remember the departinge of that [a] man from the *Univerſitye*, (which thinge I do not ſeldome) ſo ofte do I well perceive our moſt helpe and furtheraunce to learninge, to have gone away with him. For, by the great commoditye that we toke in hearinge him reade privately in his chamber, all *Homer*, *Sophocles*, and *Euripides*, *Herodotus*, *Thucydides*, *Zenophon*, *Iſocrates*, and *Plato*, we feele the great diſcommodity in not hearinge of him, *Ariſtotle* and *Demoſthenes*, which two authours, with all diligence, laſt of all, he thought to have redde unto us. And when I conſider howe manye men be ſuccoured with his helpe, and his ayde to abyde here for learninge, and howe all men were provoked and ſtyrred up, by his counſayle and dailye example, howe they ſhould come to learninge, ſurelye I perceive that ſentence of *Plato* to be true, which ſayeth: "that there is nothinge better in "anye common wealthe, than that there ſhould "be alwayes one or other excellent paſſinge man, "whoſe life and vertue ſhoulde plucke forwarde "the will, diligence, laboure, and hope of all "other, that, folowinge his foot-ſteppes, they "might come to the ſame ende, whereunto labour, "learninge and vertue, had conveyed him before."

[a] Sir John Cheke.

The

The great hinderaunce of learninge, in lackinge this man, greatly I ſhould lament, if this diſcommoditye of ours were not joyned with the commoditye and wealth of the whole realme, for which purpoſe our noble Kinge, full of wyſedome, called uppe this excellent man, full of learninge, to teache noble Prince *Edwarde*, an office full of hope, comforte, and ſolace, to all true hartes of *Englande*: for whom all *Englande* dailye doth praye, that he, paſſing his tutour in learninge and knowledge, followinge his father in wyſedome and felicitye, accordinge to that example which is ſet afore his eyes, maye ſo ſet oute and maintayne Gods word, to the aboliſhment of all papiſtry, the confuſion of all hereſye, that thereby be feared of his enemyes, loved of all his ſubjects, may bring to his own glorye immortal fame and memory, to this realme, wealth, honour, and felicity, to true and unfained religion perpetuall peace, concord and unitye.

But to returne to ſhootinge againe, what *Leo* ſayth of ſhootinge, amonges the *Romaynes*, his wordes be ſo much for the prayſe of ſhootinge, and the booke alſo ſo rare to be gotten, that I learned the places by hearte, which be, as I ſuppoſe, even this. Firſt in his ſixte book, as concerninge what harneſſe

harneſſe is beſt: [3] " Let all the youth of *Rome* be " compelled to uſe ſhootinge, eyther more or leſs, " and alwayes to beare theyr bowe and theyr quiver " aboute with them, untill they be eleven yeares " olde." For ſithens ſhootinge was neglected and decayed amonge the *Romaynes*, many a battayle and fielde hath bene loſt. Agayne, in the eleventh booke and fiftieth chapter, (I call that by bookes and chapters, which the *Greeke* book divideth by chapters and paragraphes) [4] " Let your ſouldiours " have theyr weapons well appointed and trimmed, " but, above all other thinges, regard moſt ſhoot- " inge, and therefore let men, when there is no " warre, uſe ſhootinge at home. For the leavinge " off onelye of ſhootinge, hath brought in ruine " and decaye the whole empyre of *Rome*."

Afterwarde he commaundeth agayne his captaine by theſe wordes. [5] " Arme your hoaſte as I have " appointed you, but eſpeciallye with bowe and " arrowes plentye. For ſhootinge is a thinge of " much mighte and power in warre, and chiefflye " agaynſt the *Saracenes* and *Turkes*, which people " hath all theyr hope of victorye in theyr bowe

[3] Leo. 6. 5. [4] Leo. 11. 50. [5] Leo. 18. 21.

" and ſhaftes." Beſides all this, in an other place, he wryteth thus to his captayne. [6] " Artillerye is " eaſy to be prepared, and, in time of great nede, " a thinge moſt profitable, therefore we ſtraitelye " commaund you to make proclamation to all men " under our dominion, which be eyther in warre " or peace, to all cities, borrowes, and townes, and " finally, to all maner of men, that every ſere per- " ſon have bowe and ſhaftes of his owne, and " everye houſe beſides this to have a ſtandinge " bearinge bowe, and forty ſhaftes for all nedes, " and that they exerciſe themſelves in holts, hilles, " and dales, plaines and woods, for all maner of " chaunces in warre."

How much ſhootinge was uſed among the olde *Romaynes*, and what meanes noble captaynes and emperours made to have it increaſe amonges them, and what hurte came by the decaye of it, theſe wordes of *Leo* the Emperour, which, in a maner, I have rehearſed word for word, plainly doth declare.

And yet ſhootinge, althoughe they ſet never ſo much by it, was never ſo good then, as it is now in *Englande*; which thinge to be true is very pro-

[6] Leo. 20. 79.

bable,

bable, in that *Leo* doth ſay, [7] "That he would "have his ſouldiours take off theyr arrow heades, "and one ſhoote at another, for theyr exerciſe;" which play if *Engliſh* archers uſed, I thincke they ſhould finde ſmall playe, and leſſe pleaſure in it at all.

The greate upperhande maintayned alwayes in warre by artillerye, doth appear very plainlye by this reaſon alſo, that when the *Spaniardes*, *Frenchmen*, and *Germaynes*, *Greekes*, *Macedonians*, and *Egyptians*, eche countrye uſinge one ſinguler weapon, for which they were greatlye feared in warre, as the *Spaniarde Lancea*, the *Frenchman Geſa*, the *Germane Framea*, the *Grecian Machera*, the *Macedonian Sariſſa*, yet could they not eſcape but be ſubjectes to the empyre of *Rome*, when the *Parthians*, having all theyr hope in artillerye, gave no place to them, but overcame the [8] *Romaynes* ofter than the *Romaynes* them, and kept battel with them many an hundred yeare, and ſlue the riche *Craſſus* and his ſonne, with many a ſtout *Romayne* more, with theyr bowes; they drave *Marcus Antonius* over the hills of *Media* and *Armenia*, to his great ſhame and

[7] Leo. 7. 13. [8] Plutarch. in Craſſ. & in M. Anton. Ael. Spart.

reproche; they ſlue *Julianus Apoſtata*, and *Antonius Caracalla*; they held in perpetuall priſon the moſt noble Emperour *Valerian*, in deſpyte of all the *Romaynes* and many other princes, which wrote for his deliveraunce, as *Belſolis*, called King of Kinges, *Valerius*, Kinge of *Caduſia*, *Arthabeſdes*, King of *Armenia*, and manye other Princes more, whome the *Parthians*, by reaſon of theyr artillerye, regarded never one whitte, and thus with the *Romaynes*, I maye conclude, that the borders of theyr empyre were not at the ſunne ryſinge and ſunne ſettinge, as *Tullye* ſayth; but ſo farre they went, as artillerye would geve them leave. For, I thinck, all the ground that they had, eyther Northward, further than the borders of *Scythia*, or Eaſtward, further than the borders of [9] *Parthia*, a man might have bought with a ſmall deale of money, of which thinge ſurely ſhootinge was the cauſe.

From the ſame country of *Scythia*, the *Gothians*, *Hunnes*, and *Vandalians*, came with the ſame weapon of artillerye, as *Paulus Diaconus* doth ſaye, and ſo bereft *Rome* of her empyre by fyre, ſpoyle, and waſte, ſo that in ſuch a learned city was left ſcarce one man behinde, that had learninge or leiſure to

[9] Paulus Dia.

leave

leave in writinge to them which ſhould come after how ſo noble an empyre, in ſo ſhort a while, by a rabble of baniſhed bond-men, withoute all order and pollicye, ſave onely theyr naturall and dailye exercyſe in [10] artillerye, was broughte to ſuch thraldome and ruine.

After them the *Turkes*, having another name but yet the ſame people, borne in *Scythia*, brought uppe onely in artillerye, by the ſame weapon have ſubdued and bereft from the *Chriſten* men all *Aſia* and *Affricke* (to ſpeak upon) and the moſt noble countryes of *Europe*, to the greate demyniſhing of Chriſtes Religion, to the greate reproache of cowardyſe of all Chriſtianitye, a manifeſt token of Gods high wrath and diſpleaſure over the ſinne of the worlde, but ſpeciallye amonges [1] Chriſten men, which be on ſlepe, made druncke with the fruites of the fleſh, as infidelitye, diſobedience to Gods word, and hereſie, grudge, ill will, ſtrife, open battaile, and privy envye, covetouſneſſe, oppreſſion, unmercifulneſſe, with innumerable ſortes of unſpeakable daily bawdrye: which thinges ſurelye, if God holde not his holye hand over us, and plucke us from them, will bringe us to a more *Turkiſhnes*,

[10] P. Mela. [1] Nota.

and

and more beaſtelye blind barbarouſneſſe, as callinge ill thinges good, and good thinges ill. Contemnynge of knowledge and learninge, ſettinge at nought, and having for a fable, God and his hyghe providence, will bringe us, I ſay, to a more ungracious *Turkiſhnes*, if more *Turkiſhnes* can be than this, than if the *Turkes* had ſworne to brynge all *Turkye* againſt us. For theſe fruites ſurelye muſt needes ſprynge of ſuch ſeede, and ſuch effect needes folow of ſuch a cauſe, if reaſon, truth, and God be not altered, but as they are wont to be. For ſurelye no *Turkiſhe* power can overthrow us, if *Turkiſhe* lyfe do not caſte us downe before. If God were with us, it buted not the *Turke* to be againſt us, but our unfaythfull ſinneful livinge which is the *Turkes* mother, and hath brought him uppe hitherto, muſte needes turne God from us, becauſe ſinne and he hath no felowſhippe together. If we baniſhed ill lyvinge oute of Chriſtendome, I am ſure the *Turke* ſhould not onely not overcome us, but ſcarce have an hole to runne into in his owne countrye.

But Chriſtendome now, I may tell you, *Philologe*, is much like a man that hath an itch on him, and lyeth dronke alſo in his bed, and though a theefe come to the dore, and heaveth at it, to come in

in and ſleye him, yet he lyeth in his bedde, having more pleaſure to lye in a ſlumber and ſcratch himſelfe where it itcheth, even to the harde bone, than he hath redineſſe to riſe uppe luſtely, and drive him away that would robbe him and ſleye him. But I truſt, Chriſt will ſo lighten and lift uppe Chriſten mens eyes, that they ſhall not ſleepe to death, nor that the *Turke*, Chriſts open enemy, ſhall ever boaſt that he hath quite overthrown us.

But, as I began to tell you, ſhootinge is the chyefe thinge wherewith God ſuffereth the *Turke* to puniſhe our noughtye lyvinge withall: the youth there is broughte uppe in ſhootinge, his privy garde for his own perſoune is bowmen, the might of theyr ſhootinge is well knowen of the [2] *Spanyardes*, which at the town called *Newecaſtle*, in *Illyrica*, were quite ſlaine uppe, of the *Turkes* arrowes: when the *Spanyardes* had no uſe of theyr gunnes by reaſon of the raine. And now, laſt of all, the Emperours majeſtye himſelfe, at the citye of *Argier* in *Affricke*, had his hoaſt ſore handled with the *Turkes* arrowes, when his gunnes were quite diſpatched, and ſtode him in no ſervice becauſe of the raine that fell, whereas in ſuch a

[2] Caſp. de rebus Turc.

chaunce

chaunce of raine, if he had had bowmen, ſurely theyr ſhotte mighte peradventure have bene a little hindered, but quite diſpatched and marde it could never have bene. But, as for the *Turkes*, I am werye to talke of them, partlye becauſe I hate them, and partlye becauſe I am now affectioned even as it were a man that had bene longe wanderinge in ſtraunge countries, and would fayne be at home to ſee how well his own frendes proſper and lead theyr lyfe. And ſurelye, me thincke, I am verye merye at my hart to remember how I ſhall finde at home in *Englande*, amonges *Engliſhmen*, partely by hiſtoryes of them that have gone afore us, againe by experience of them which we knowe and live with us, as greate noble feates of warre by artillerye as ever was done at anye time in any other common wealthe. And here I muſt nedes remember a certaine *Frenchman*, called [1] *Textor*, that writeth a booke which he nameth *Officina*, wherein he weaveth up many broken ended matters, and ſettes out much riffraffe, pelfery, trumpery, baggage, and beggery ware, clamparde up of one that would ſeeme to be fitter for a ſhop indede than to wryte anye booke. And, amonges all other ill packed up matters, he thruſtes uppe in a heepe together

[1] Textor.

all

all the good ſhooters that ever hath bene in the worlde, and he ſayth himſelfe, and yet I trowe, *Philologe*, that all the examples which I now, by chaunce, have reherſed out of the beſt authors both in *Greke* and *Latine*, *Textor* hath but two of them, which two ſurelye, if they were to reckon againe, I would not ones name them, partlye becauſe they were noughtye perſons, and ſhootinge ſo muche the worſe, becauſe they loved it, as *Domitian* and *Commodus*, the Emperours: partlye becauſe *Textor* hath them in his booke, on whom I loked by chaunce in the booke-binders ſhoppe, thinckinge of no ſuch matter. And one thinge I will ſaye to you, *Philologe*, that if I were diſpoſed to do it, and you had leyſure to hear it, I could ſone do as *Textor* doth, and reckon uppe ſuch a rabble of ſhooters that be named here and there in poetes, as would hold us talkinge whiles tomorrow: but my purpoſe was not to make mention of thoſe which were fayned of poetes for theyr pleaſure, but of ſuche as were proved in hiſtoryes for a truthe. But why I bringe in *Textor* was this: at laſt, when he hath rekened all ſhooters that he can, he ſayth thus, [4] *Petrus Crinitus* wryteth, that the *Scottes*, which dwell beyonde *Eng-*

[4] P. Crin. 3. 10.

lande, be very excellent ſhooters, and the beſt bowmen in warre. This ſentence, whether *Crinitus* wrote is more leudlye of ignorance, or *Textor* confirmeth it more piviſhlye of envye, maye be called in queſtion and doubt, but this ſurelye do I knowe verye well, that *Textor* hath both redde in *Gaguinus* the *Frenche* hiſtorye, and alſo hath hearde his father or graunde father talke (excepte per chaunce he was born and bredde in a cloyſter) after that ſort of the ſhootinge of *Engliſhmen*, that *Textor* neded not to have gone ſo piviſhlye beyonde *Englande* for ſhootinge, but might very ſoon, even into the firſt towne of *Kent*, have found ſuch plentye of ſhootinge, as is not in all the realme of *Scotlande* againe. The *Scottes* ſurelye be good men of warre in theyr owne feates as can be: but as for ſhootinge, they neyther can uſe it for any profite, nor yet will chalenge it for any praiſe, althoughe Maiſter *Textor*, of his gentleneſſe, would geve it them. *Textor* neded not to have filled up his booke with ſuch lyes, if he had redde the hiſtorye of *Scotlande*, which [5] *Johannes Major* doth wryte: wherein he might have learned, that when *James Stewart*, firſt Kinge of that name, at the parliamente holden at *Saint Johns* towne, or *Perthie*, commaundinge under

[5] John Major 6.

paine

paine of great forfite, that everye *Scotte* ſhould learne to ſhoote: yet neyther the love of theyr countrye, the feare of theyr enemyes, the avoydinge of puniſhment, nor the receyvinge of any profite that might come by it, could make them to be good archers: which be unapte and unfitte thereunto by Gods providence and nature.

Therefore the *Scottes* themſelves prove *Textor* a lyer, both with auctoritye and alſo daily experience, and by a certaine proverbe that they have amonges theyr communication, whereby they geve the whole prayſe of ſhootinge honeſtlye to *Engliſhmen*, ſayinge thus: that *Every Engliſh archer beareth under his girdle twenty-four Scottes.*

But to let *Textor* and the *Scottes* go, yet one thinge would I wiſhe for the [6] *Scottes*, and that is this, that ſeeinge one God, one fayth, one compaſſe of the ſea, one land and countrye, one tounge in ſpeakinge, one maner and trade in lyvinge, like courage and ſtomache in warre, like quickeneſſe of witte to learninge, hath made *Englande* and *Scotlande* both one, they would ſuffer them no longer to be

[6] John Major 6. Hiſt. Scot.

two: but cleane geve over the *Pope*, which ſeeketh none other thinge (as manye a noble and wyſe *Scottiſhe* man doth knowe) but to fede uppe diſſention and parties betwixte them and us, procuringe that thinge to be two, which God, nature, and reaſon would have one.

How profitable ſuch an * attonemente were for *Scotlande*, both *Johannes Major* and *Hector Boetius*, which wrote the *Scottes* chronicles, do tell, and alſo all the gentlemen of *Scotlande*, with the poore communaltye, do well knowe: ſo that there is nothinge that ſtoppeth this matter, ſave only a few fryers, and ſuch like, which, with the dregges of our *Engliſhe* Papiſtrye lurkinge amonges them, ſtudye nothing els but to brewe battaile and ſtrife betwixt both the people: whereby onlye they hope to maintaine theyr papiſticall kingdome, to the deſtruction of the noble bloude of *Scotlande*, that then they maye with authoritye do that, which neyther noble man nor poor man in *Scotlande* yet doth know. And as for *Scottiſhe* men and *Engliſh* men be not ennemyes by nature, but by cuſtome; not by our good will, but by theyr own follye: which ſhould take more honour in being copled to *Eng-*

* Attonement is Union, or the act of ſetting at one.

lande,

lande, than we ſhould take profite in beinge joyned to *Scotlande*.

Wales beinge headye and rebelling many yeares againſt us, laye wilde, untylled, uninhabited without lawe, juſtice, civilitye and order; and then was amonges them more ſtealinge than true dealinge, more ſuretye for them that ſtudyed to be nought, than quietneſſe for them that laboured to be good: when nowe, thancked be God and noble *Englande*, there is no countrye better inhabited, more civile, more diligent in honeſt craftes, to get both true and plentifull livinge withall. And this felicitye (my minde geveth me) ſhould have chaunced alſo to *Scotlande*, by the godlye wyſedome of the moſt noble Prince Kinge *Henrye* the VIII. by whom God wrought more wonderfull thinges than ever by anye Prince before: as baniſhinge the biſhoppe of *Rome* and hereſye, bringinge to light Gods word and veritye, eſtabliſhinge ſuch juſtice and equitye throughe everye part of this realme, as never was ſeene afore.

But *Textor* (I beſhrowe him) hath almoſt brought us from our communication of ſhootinge. Now Sir, by my judgemente, the artillerye of *Englande* farre

farre exceedeth all other realmes: but yet one thinge I doubt, and long have ſurely in that point doubted, when, or by whom, ſhootinge was firſt brought into *Englande*; and, for the ſame purpoſe, as I was once in companye with Sir *Thomas Eliot* knighte, which ſurely for his learninge in all kinde of knowledge, brought muche worſhippe to all the nobilitye of *Englande*, I was ſo bould to aſke him, if he at any time had marked any thinge, as concerninge the bringinge in of ſhootinge into *Englande*: he aunſwered me gentlye againe, he had a worke in hand, which he nameth, *De rebus memorabilibus Angliæ*, which I truſt we ſhall ſee in print ſhortlye, and, for the accompliſhement of that booke, he had redde and peruſed over manye ould monuments of *Englande*, and, in ſeeking for that purpoſe, he marked this of ſhootinge in an exceedinge olde chronicle, the which had no name, that what time as the *Saxons* came firſt into this realme, in kinge *Vortigers* dayes, when they had bene here a while, and at laſt began to faule out with the *Britaynes*, they troubled and ſubdued the *Britaynes* with nothinge ſo much as with theyr bowe and ſhaftes, which weapon beinge ſtraunge and not ſeene here before, was wonderfull terrible unto them, and this beginninge I can thincke verye well

to

to be true. But now as concerninge many examples for the prayſe of *Engliſhe* archers in warre, ſurelye I will not be longe in a matter that no man doubteth in, and thoſe fewe that I will name, ſhall eyther be proved by the hiſtoryes of our enemyes, or els done by men that now live.

King *Edwarde* the thirde, at the battaile of *Creſſie*, againſt *Philip* the *French* King, as *Gaguinus*, the *French* hiſtoriographer, plainlye doth tell, ſlewe that daye all the nobilitye of *Fraunce* onlye with his archers.

Such like battaile alſo fought the noble black Prince *Edwarde* beſide *Poictiers*, where *John* the *French* Kinge, with his ſonne, and in a manner all the peres of *Fraunce* were taken, beſides thirty thouſand which that daye were ſlaine, and very few *Engliſhe* men, by reaſon of theyr bowes.

Kinge *Henrye* the fifte, a Prince pereleſſe and moſt victorious conquerour of all that ever dyed yet in this parte of the worlde, at the battle of *Agincourt*, with ſeven thouſand fightinge men, and yet manye of them ſicke, being ſuche archers, as the chronicle ſayth, that moſt parte of them drewe a yarde,

yarde, ſlewe all the chevalrye of *Fraunce*, to the number of forty thouſand and mo, and loſt not paſt twenty-ſix *Engliſhmen*.

The bloudye civill warre of *Englande* betwixte the houſe of *Yorke* and *Lancaſter*, where ſhaftes flewe of both ſydes to the deſtruction of manye a yoman of *Englande*, whom foreine battell could never have ſubdued, both I will paſſe over for the pytifulneſſe of it, and yet maye we highlye prayſe God in the remembraunce of it, ſeinge he, of his providence, hath ſo knitte together thoſe two noble houſes, with ſo noble and pleaſaunte a flowre.

The excellent Prince *Thomas Howarde* Duke of *Norfolke*, with bowemen of *Englande*, ſlewe Kinge *Jamye* with manye a noble *Scotte*, even brant againſt *Floden* hill, in which battell the ſtoute archers of *Cheſſhyre* and *Lancaſhyre*, for one daye beſtowed to the death for theyr Prince and countrye ſake, hath gotten immortall name and prayſe for ever.

The feare onlye of *Engliſhe* archers hath done more wonderfull thinges than ever I redde in anye hiſtorye, *Greke* or *Latine*, and moſt wonderfull of all now of late, beſyde *Carliſle*, betwixt *Eſke* and *Leven*,

Leven, at *Sandyeſikes*, where the whole nobilitye of *Scotlande*, for feare of the archers of *Englande*, (next the ſtroke of God) as both *Engliſhe* and *Scottiſhe* men that were preſent hath tolde me, were drowned and taken priſoners.

Nor that noble acte alſo, which althoughe it be almoſt loſt by time, cometh not behinde in worthineſſe, which my ſingular good frende and maiſter *Sir William Walgrave* and *Sir George Somerſet* did, with a fewe archers, to the number, as it is ſayd, of ſixteen, at the turnpike beſyde *Hammes*, where they turned with ſo fewe archers ſo manye *Frenchmen* to flight, and turned ſo manye out of theyr * jackes, which turne turned all *Fraunce* to ſhame and reproach; and thoſe two noble knightes to perpetuall prayſe and fame.

And thus you ſee, *Philologe*, in all countryes, *Aſia*, *Affricke*, and *Europe*, in *Inde*, *Ethiop*, *Egypt*, and *Jurie*, *Parthia*, *Perſia*, *Grece* and *Italye*, *Scythia*, *Turkye*, and *Englande*, from the beginninge of the world even to this daye, that ſhootinge hath had the chiefe ſtroke in warre. PHI. Theſe examples ſurelye apte for the prayſe of ſhootinge, not

* A Jack is a coat of mail.

fayned by poetes, but proved by true hiſtoryes, diſtinct by time and order, hath delited me exceeding much, but yet methincke that all this prayſe belongeth to ſtronge ſhootinge and drawinge of mightye bowes, not to prickinge and nere ſhootinge, for which cauſe you and many other doth love and uſe ſhootinge. Tox. Evermore, *Philologe*, you will have ſome overthwarte reaſon to drawe forth more communication withal, but nevertheleſſe, you ſhall perceyve if you will, that uſe of prickinge, and deſire of nere ſhootinge at home, are the onlye cauſes of ſtronge ſhootinge in warre, and why? For you ſee that the ſtronge men do not draw alwayes the ſtrongeſt ſhote, which thinge proveth that drawinge ſtronge lyeth not ſo much in the ſtrengthe of man, as in the uſe of ſhootinge. And experience teacheth the ſame in other thinges, for you ſhall ſee a weake ſmithe, which will with a lipe and turninge of his arme, take uppe a barre of yron, that another man, thriſe as ſtronge, cannot ſtirre. And a ſtronge man not uſed to ſhoote, hath his armes, breaſt and ſhoulders, and other parts wherewith he ſhould drawe ſtronglye, one hinderinge and ſtoppinge another, even as a dozen ſtronge horſes not uſed to the cart, lettes and troubles one another. And ſo the more ſtronge

man

man not uſed to ſhoote, ſhootes moſt unhanſumlye, but yet if a ſtrong man with uſe of ſhooting coulde apply all the partes of his bodye together, to theyr moſte ſtrength, then ſhould he both drawe ſtronger than other, and alſo ſhoote better than other. But nowe a ſtronge man not uſed to ſhoote, at a girde, can heve up and plucke in ſunder many a good bowe, as wilde horſes at a brunt doth race and plucke in pieces many a ſtronge carte. And thus ſtronge men, without uſe, can do nothinge in ſhootinge to any purpoſe, neyther in warre nor peace, but if they happen to ſhoote, yet they have done within a ſhote or two, when a weake man that is uſed to ſhoote, ſhall ſerve for all times and purpoſes, and ſhall ſhoote ten ſhaftes againſt the others four, and drawe them uppe to the pointe every time, and ſhoote them to the moſt advantage, drawinge and withdrawinge his ſhafte when he liſt, marking at one man, yet letdryvinge at an other man: which thinges, in a ſet battaile, althoughe a man ſhall not alwayes uſe, yet in bickeringes, and at overthwart meetinges, when few archers be together, they do moſt good of all.

Againe, he that is not uſed to ſhoote, ſhall evermore with untowardneſſe of houldinge his bowe,

and nockinge his ſhafte, not lokinge to his ſtringe betime, put his bowe alwayes in jeopardye of breakinge, and then he were better to be at home, moreover he ſhall ſhoote very few ſhaftes, and thoſe full unhandſumly, ſome not halfe drawen, ſome to high and ſome to low, nor he cannot drive a ſhote at a time, nor ſtoppe a ſhote at a nede, but out muſt it, and very oft to evill profe.

PHI. And that is beſt, I trowe, in warre, to let it go, and not to ſtoppe it. TOX. No not ſo, but ſome time to hould a ſhaft at the head, which if they be but few archers, doth more good with the fear of it, than it ſhould do if it were ſhotte with the ſtroke of it. PHI. That is a wonder to me, that the fear of a diſpleaſure ſhould do more harme than the diſpleaſure itſelfe. TOX. Yes, ye knowe that a man which feareth to be baniſhed oute of his countrye, can neyther be merye, eate, drincke, nor ſleepe for feare; yet when he is baniſhed in dede, he ſleepeth and eateth as well as any other. And many men, doubtinge and fearinge whether they ſhould dye or no, even for very fear of death, preventeth themſelfe with a more bitter death, than the other death ſhould have bene indede. And thus fear is worſe than the thing feared,

feared, as is pretelye proved by the communication of [7] *Cyrus* and *Tigranes*, the Kinges ſonne of *Armenie*, in *Zenophon*.

Phi. I graunt, *Toxophile*, that uſe of ſhootinge maketh a man drawe ſtronge, to ſhoote at moſt advantage, to kepe his gere, which is no ſmall thinge in warre; but yet methincke that the cuſtomable ſhootinge at home, ſpeciallye at buttes and prickes, make nothinge at all for ſtronge ſhootinge, which doth moſt good in warre. Therefore, I ſuppoſe, if men ſhould uſe to go into the fieldes, and learne to ſhoote mightye ſtronge ſhotes, and never care for anye mark at all, they ſhould do much better. Tox. The truthe is, that faſhion much uſed would do much good, but this is to be feared, leaſt that waye could not provoke men to uſe much ſhootinge, becauſe there ſhould be litle pleaſure in it. And that in ſhooting is beſte, that provoketh a man to uſe ſhooting moſt: for much uſe maketh men ſhoote both ſtronge and well, which two thinges in ſhooting every man doth deſyre. And the chiefe maintayner of uſe in anye thinge is compariſon and honeſt contention. For when a man ſtryveth to be better than an other, he will gladlye uſe that thinge,

[7] Cyroped. 3.

though

though it be never ſo painful, wherein he would excell, which thinge *Ariſtotle* very pretelye doth note, ſayinge, [8] "Where is compariſon, there is victorye; "where is victorye there is pleaſure: and where "is pleaſure, no man careth what labour or paine "he taketh, becauſe of the prayſe and pleaſure that "he ſhall have in doing better than other men."

Agayne, you knowe, *Heſiodus*, writeth to his brother *Perſes*, [9] "that all craftesmen, by contend-"inge one honeſtlye with another, do encreaſe "theyr cunninge with theyr ſubſtance." And therefore in *London*, and other great cityes, men of one crafte, moſt commonlye, dwell together, becauſe in honeſt ſtrivinge together, who ſhall do beſt, everye one maye waxe both cunninger and rycher. So likewyſe in ſhootinge, to make matches to aſſemble archers together, to contend who ſhall ſhoote beſt, and winne the game, encreaſeth the uſe of ſhootinge wonderfullye amonges men. PHI. Of uſe you ſpeake verye muche, *Toxophile*, but I am ſure in all other matters uſe can do nothinge, withoute two other thinges be joyned with it, one is a naturall aptneſſe to a thinge, the other is a true waye or knowledge, howe to do

[8] Ariſt. Rhet. [9] Heſiod. in Op. et die.

the

the thinge, to which two if uſe be joyned as thirde felowe of them three, procedeth perfectneſſe and excellencye: if a man lacke the firſt two, aptneſſe and cunninge, uſe can do litle good at all.

For he that would be an oratour, and is nothinge naturallye fitte for it, that is to ſaye, lacketh a good witte and memorye, lacketh a good voyce, countenaunce and bodye, and other ſuch like, yea, if he had all theſe, and knowe not what, howe, where, when, nor to whom he ſhoulde ſpeake, ſurely the uſe of ſpeakinge would bringe oute none other fruite but plain follye and bablinge, ſo that uſe is the laſt and the leaſt neceſſarye of all three, yet nothinge can be done excellentlye withoute them all three; and therefore, *Toxophile*, I myſelfe, becauſe I never knewe whether I was apte for ſhootinge or no, nor never knewe waye howe I ſhould learne to ſhoote, I have not uſed to ſhoote: and ſo, I thincke, five hundred more in *Englande* do beſyde me. And ſurelye, if I knewe that I were apte, and you would teache me how to ſhoote, I would become an archer, and the rather becauſe of the good communication, the which I have had with you this daye of ſhootinge. Tox. Aptneſſe, knowledge, and uſe, even as you ſay, make

all

all thinges perfecte. Aptneſſe is the firſt and chiefeſt thing withoute which the other two do no good at all. Knowledge doth encreaſe all maner of aptneſſe both leſſe and more. Uſe, ſayth *Cicero*, is farre above all teaching. And thus they all three muſt be had, to do any thing very well, and if any one be away, whatſoever is done, is done very meanelye. Aptneſſe is the gift of nature, knowledge is gotten by the helpe of other; uſe lyeth in our owne diligence and labour; ſo that aptneſſe and uſe be ours and within us, through nature and labour; knowledge not ours, but comminge by other: and therefore moſt diligently of all men to be ſought for. Howe theſe three thinges ſtande with the artillerye of *Englande*, a word or two I will ſay.

All *Engliſhe* men, generally, be apt for ſhootinge and howe? Lyke as that grounde is plentiful and fruitful, which, without any tillinge, bringeth out corne; as, for example, if a man ſhoulde goe to the mill or market with corne, and happen to ſpill ſome in the waye, yet it would take roote and growe, becauſe the ſoyle is ſo good; ſo *Englande* may be thought very fruitful, and apte to bringe out ſhooters, where children, even from the craddle love it, and yonge men, without any teaching, ſo diligently

diligently uſe it. Again, likewiſe, as a good ground, well tylled and well huſbanded, bringeth out great plenty of byg eared corne, and good to the faule: ſo if the youthe of *Englande*, beinge apte of itſelfe to ſhoote, were taught and learned howe to ſhoote, the archers of *Englande* ſhould not be onely a great deale ranker, and mo than they be; but alſo a good deale bigger and ſtronger archers than they be. This commodity ſhould folowe alſo, if the youthe of *Englande* were taughte to ſhoote, that even as plowinge of a good grounde for wheate, doth not only make it meete for the ſeede, but alſo ryveth and plucketh up by the rootes all thiſtles, brambles and weeds, which growe of their own accorde, to the deſtruction of both corne and grounde: Even ſo ſhould the teachinge of youthe to ſhoote, not only make them ſhoote well, but alſo plucke awaye by the rootes all other deſyre to noughtye paſtimes, as dyſinge, cardinge, and boulinge, which without any teaching, are uſed every where, to the great harme of all youth of this realme. And likewiſe, as burning of thiſtles, and diligente weeding them out of the corne, doth not halfe ſo much rydde them, as when the ground is falloed and tilled for good grayne, as I have heard many a good huſbandman ſaye: even ſo, neither hote puniſhment,

nor yet diligent ſearching out of ſuch unthriftineſſe by the officers, ſhall ſo thorowly weede theſe ungratious games out of the realme, as occupying and bringing up youth in ſhootinge, and other honeſt paſtime. Thirdly, as a grounde which is apt for corne, and alſo well tilled for corne; yet if a man let it lye ſtill, and do not occupy it three or four yeare; but then will ſowe it, if it be wheat, ſayth *Columella*, it will turn into rye: ſo if a man be never ſo apt to ſhoote, nor never ſo well taughte in his youth to ſhoote, yet if he geve it over, and not uſe to ſhoote, truly when he ſhall be eyther compelled in warre time for his countrys ſake, or elſe provoked at home for his pleaſure ſake, to faule to his bowe: he ſhall become of a fayre archer, a ſtarke ſquyrter and dribber. Therefore in ſhootinge, as in all other thinges, there can neither be many in number, nor excellent in deede, excepte theſe three thinges, aptneſſe, knowledge, and uſe, go together.

PHI. Very well ſayd, *Toxophile*, and I promiſe you, I agree to this judgement of yours together, and therefore I cannot little marveile, why *Engliſhe* men bringe no more helpe to ſhootinge, than nature itſelfe geveth them. For you ſee that even children

children be put to their own ſhiftes in ſhootinge, havinge nothinge taughte them: but that they may chooſe, and chaunce to ſhoot ill, rather then well, unaptlye ſoner then fitlye, untowardlye more eaſely then well favoredly, which thinge cauſeth many never begin to ſhoote, and mo to leave it off when they have begun: and moſt of all to ſhoote both worſe and weaker than they might ſhoote, if they were taught.

But peradventure ſome men will ſay, that with uſe of ſhootinge a man ſhall learn to ſhoote; true it is, he ſhall learne, but what ſhall he learne? Mary to ſhoote noughtlie. For all uſe, in all thinges, if it be not ſtayed by cunning, will very eaſely bring a man to do that thing, whatſoever he goeth about, with much ilfavoredneſſe and deformitye. Which thinge how much harme it doth in learninge, both *Craſſus* excellently doth prove in *Tully*, and I myſelfe have experience in my litle ſhootinge. And therefore, *Toxophile*, you muſt needes graunt me, that eyther *Engliſhe* men do ill, in not joyning knowledge of ſhootinge to uſe, or els there is no knowledge or cunning which can be gathered of ſhootinge.

Tox. Learning to ſhoote is little regarded in *Englande*, for this conſideration, becauſe men be ſo apte by nature they have a greate ready forwardneſſe and will to uſe it, although no man teache them, although no man bidde them, and ſo of their own courage they runne hedlynge on it, and ſhoote they ill, ſhoote they well, great heede they take not. And, in verye deede, aptneſſe with uſe may do ſomewhat without knowledge, but not the tenthe parte, if ſo be they were joyned with knowledge. Which three thinges be ſeparate as you ſee, not of their owne kinde, but through the negligence of men which coupled them not together. And where ye doubt, whether there can be gathered any knowledge or arte in ſhootinge or no, ſurelye I thincke that a man, being well exerciſed in it, and ſomewhat honeſtlye learned withall, might ſoone, with diligent obſerving and marking the whole nature of ſhootinge, find out, as it were, an art of it, as artes in other matters have bene founde out afore, ſeeing that ſhootinge ſtandeth by thoſe thinges, which may both be thorowlye perceyved, and perfectly knowen, and ſuch that never fails, but be ever certaine, belonging to one moſt perfect ende, as ſhooting ſtraight and keeping of a lengthe bringe a man to hitte the marke, the chiefe ende in ſhootinge, which two thinges a man

maye

maye attaine unto, by dyligente uſinge and well handeling thoſe inſtrumentes which belonge unto them. Therefore I cannot ſee, but there lyeth hidde in the nature of ſhootinge an arte, which, by noting and obſerving of them that is exerciſed in it, if he be any thing learned at all, may be taught, to the great furtheraunce of artillerye throughe oute all this realme: and truely I marveil greatlye, that *Engliſhe* men woulde never yet ſeeke for the arte of ſhootinge, ſeeinge they be ſo apt unto it, ſo prayſed of their friendes, ſo feared of their enemies for it. [10] *Vegetius* would have maiſters appointed, which ſhould teache youthe to ſhoote fayre. [1] *Leo* the Emperour of *Rome* ſheweth the ſame cuſtome to have been alwayes amongeſt the olde *Romaines:* which cuſtome of teachinge youth to ſhoote, (ſayth he) after it was omitted and litle hede taken of, brought the whole empyre of *Rome* to greate ruine. [2] *Schola Perſica*, that is, the ſchole of the *Perſians*, appointed to bringe up youth, whiles they were twenty yeare olde, only in ſhootinge, is as notably knowne in hiſtoryes as the empyre of the *Perſians:* which ſchole, as doth appear in [3] *Cornelius Tacitus*, as ſone as they gave over and fell to other idle paſtimes, broughte both

[10] Vegetius. [1] Leo. 6. 5. [2] Strabo. 11. [3] Cor. Tac. 2.

them

them and the *Parthians* under the ſubjection of the *Romaines*. [4] *Plato* would have *common maiſters and ſtipendes, for to teache youthe to ſhoote, and, for the ſame purpoſe, he would have a broade fielde neare everye citie, made common for men to uſe ſhootinge in.* Whiche ſayinge, the more reaſonablye it is ſpoken of *Plato* the more unreaſonable is their deede, which would ditche up thoſe fieldes privatelye for their own profite, which lyeth open generallye for the common uſe: men by ſuch goods be made richer, not honeſter, ſayth [5] *Tullye*. If men be perſuaded to have ſhootinge taughte, this authoritye which foloweth will perſwade them, or elſe none, and that is, as I have ones ſayde before, of King *David*, whoſe firſt acte and ordinaunce was, after he was Kinge, that all *Judea* ſhould learne to ſhoote. If ſhootinge coulde ſpeake, ſhe woulde accuſe *Englande* of unkindneſſe and ſlothfulneſſe: of unkindneſſe toward her, becauſe ſhe beinge left to a little blind uſe, lackes her beſt maintainer which is cunninge: of ſlothfulneſſe towarde their owne ſelfe, becauſe they are content with that which aptneſſe and uſe doth graunt them in ſhootinge, and will ſeek for no knowledge as other noble common wealthes have done: and the juſtlier ſhooting might

[4] De leg. 7. [5] De Offic. 2.

make

make this complaint, ſeeinge that of fence and weapons there is made an arte, a thinge in no wyſe to be compared to ſhootinge. For of fence, almoſt in everye towne, there is not onely maiſters to teach it, with his provoſters, uſhers, ſcholers, and other names of arte and ſchole, but there hath not fayled alſo, which hath diligentlye and * favouredlye written it, and is ſet out in printe, that everye man maye reade it.

What diſcommoditye doth come by the lacke of knowledge, in ſhootinge, it were over long to rehearſe. For manye that have been apte, and loved ſhootinge, becauſe they knewe not whiche waye to houlde to come to ſhootinge, have cleane turned themſelves from ſhootinge. And I maye tell you, *Philologe*, the lacke of teachinge to ſhoote in *Englande* cauſeth very many men to play with the Kinges actes, as a man did ones, eyther with the Mayor of *London* or *York*, I cannot tell whether, which did commaund by proclamation, every man in the citye to hange a lanterne, with a candell, afore his dore: which thinge the man did, but he did not light it; and ſo many bye bowes, becauſe of the † acte, but yet they ſhoote not, not of evil

* Favouredlye is, we ſuppoſe, plauſibly. † The ſtatute.

will,

will, but becauſe they knowe not howe to ſhoote. But, to conclude of this matter, in ſhootinge as in all other thinges, [6] aptneſſe is the firſt and chiefe thinge, which if it be awaye, neyther cunninge nor uſe doth any good at all, as the *Scottes* and *Frenchmen*, with knowledge and uſe of ſhootinge, ſhall become good archers, when a cunninge ſhip-wright ſhall make a ſtrong ſhippe of a ſallowe tree; or when a huſbandman ſhall become riche, with ſowinge wheat on *Newmarket* heath. [7] Cunninge muſt be had, both to ſet out and amend nature, and alſo to overſee and correct uſe, which uſe, if it be not led, and governed with cunning, ſhall ſoner go amiſſe, than ſtraight. Uſe maketh perfitneſſe in doing that thinge, whereunto nature maketh a man apt, and knowledge maketh a man cunninge before. So that it is not ſo doubtful, which of them three hath moſt ſtroke in ſhootinge, as it is plaine and evidente, that all three muſt be had in excellent ſhootinge. PHI. For this communication, *Toxophile*, I am very glad, and that for mine own ſake, becauſe I truſt now to become a ſhooter. And indede I thought afore, *Engliſhe* men moſt apt for ſhootinge, and I ſaw them dailye uſe ſhootinge, but yet I never found none, that would talke of

[6] Aptneſſe. [7] Cunninge.

anye

anye knowledge whereby a man might come to ſhootinge. Therefore I truſt that you, by the uſe you have had in ſhootinge, have ſo thorowly marked and noted the nature of it, that you can teache me, as it were by a trade or way, how to come to it. Tox. I graunt I have uſed ſhootinge metelye well: that I might have marked it well enough, if I had bene diligent. But my much ſhootinge hath cauſed me ſtudye litle, ſo that thereby I lacke learninge, which ſhould ſet out the art or waye in anye thinge. And you know that I was never ſo well ſeene, in the *Poſteriorums* of *Ariſtotle*, as to invent and ſearch out general demonſtrations, for the ſettinge forth of any new ſcience. Yet, by my trouth, if you will, I will go with you into the fieldes at any time, and tell you as much as I can, or els you maye ſtande ſome time at the prickes and loke on them which ſhoote beſt, and ſo learne. PHI. Howe litle you have loked of *Ariſtotle*, and howe much learninge you have loſt by ſhootinge, I cannot tell, but this I would ſaye, and if I loved you never ſo ill, that you have been occupyed in ſome what els beſyde ſhootinge. But, to our purpoſe, as I will not require a trade in ſhootinge to be taught me after the ſubtiltye of *Ariſtotle*, even ſo do I not agree with you in this point, that you would have me

learne to ſhoote with lokinge on them which ſhoote beſt, for ſo I know I ſhould never come to ſhoote metelye; for in ſhootinge, as in all other thinges which be gotten by teachinge, there muſt be ſhewed a way, and a path, which ſhall leade a man to the beſt and chiefeſt point which is in ſhootinge, which you do mark yourſelfe well enough, and uttered it alſo in your communication, when you ſayd there lay hid in the nature of ſhootinge a certaine waye which, well perceyved and thoroughlye known, would bring a man, without any wanderinge, to the beſt ende in ſhootinge, which you called hittinge of the pricke. Therefore I would refer all my ſhootinge to that ende which is beſt, and ſo ſhould I come the ſoner to ſome meane. That which is beſt hath no faulte, nor cannot be amended. So ſhewe me beſte ſhootinge, not the beſte ſhooter, which if he be never ſo good, yet hath he many a faulte, eaſilye of any man to be eſpyed. And therefore marveile not if I requyre to folowe that example which is without faulte, rather than that which hath ſo manye faultes. And this way everye wyſe man doth folowe in teachinge any maner of thinge. As *Ariſtotle*, when he teacheth a man to be good, he ſettes not before him *Socrates* lyfe, which was the beſt man, but chief goodneſs itſelfe;

itſelfe; according to which he would have a man direct his life. Tox. This way which you requyre of me, *Philologe*, is to harde for me, and to hye for a ſhooter to taulke on, and taken, as I ſuppoſe, out of the middeſt of *Philoſophie*, to ſearche out the perfite ende of any thinge, the which perfite ende to finde out, ſayth [8] *Tullye*, is the hardeſt thinge in the world, the onlye occaſion and cauſe why ſo many ſectes of *Philoſophers* hath bene alwayes in learninge. And although, as *Cicero* ſayth, a man maye imagine and dreame in his minde of a perfect ende in any thinge, yet there is no experience nor uſe of it, nor was never ſeene yet amonges men; as alwayes to heale the ſicke, evermore to leade a ſhippe without daunger, at all times to hit the * pricke, ſhall no phiſitian, no ſhip-maiſters, no ſhooter ever do; and [9] *Ariſtotle* ſayth, that in all deedes there are two points to be marked, poſſibilitye and excellencye, but chiefliye a wyſe man muſt folowe, and laye hande on poſſibilitye, for feare he loſe both. Therefore, ſeeinge that which is moſt perfect and beſt in ſhootinge, as alwayes to hit the pricke, was never ſeene

[8] Orat. ad Bru. [9] Ariſt. Pol. 8. 6.

* The pricke, at other times called the white, is the white ſpot or point in the midſt of the mark.

nor hard tell on yet amonges men, but onlye imagined and thought upon in a mans minde, me thincke this is the wyſeſt counſell, and beſt for us to folowe rather that which a man may come to, than that which is unpoſſible to be attayned to, leſt juſtlye that ſayinge of the wyſe *Iſmene* in *Sophocles* maye be verifyed on us.

A foole is he that takes in hande he cannot ende. Soph. Ant.

Phi. Well, if the perfite ende of other matters had bene as perfitelye knowne, as the perfite ende of ſhootinge is, there had never bene ſo many ſects of *Philoſophers* as there be, for in ſhootinge both man and boy is of one opinion, that alwayes to hit the pricke is the moſt perfite ende that can be imagined, ſo that we ſhall not neede greatly contende in this matter. But nowe, Sir, whereas you thincke that a man in learninge to ſhoote, or any thinge els, ſhould rather wyſelye folowe poſſibilitye, than vainly ſeke for perfite excellencye, ſurelye I will prove that everye wyſe man, that wyſely would learne any thinge, ſhall chieflye go about that whereunto he knoweth well he ſhall never come. And you yourſelfe, I ſuppoſe, ſhall confeſſe the ſame to be the beſt way in teaching, if you will aunſwer me to thoſe thinges which I will aſke of you,

you. Tox. And that I will gladlye, both becauſe I thincke it is impoſſible for you to prove it, and alſo becauſe I deſire to heare what you can ſay in it.

Phi. The ſtudye of a good phiſitian, *Toxophile*, I trowe be to knowe all diſeaſes and all medycines fit for them. * Tox. It is ſo indeed. Phi. Becauſe, I ſuppoſe, he would gladly, at all times, heale all diſeaſes of all men. Tox. Yea, trulye. Phi. A good purpoſe ſurelye, but was there ever phiſition yet amonge ſo manye which hath laboured in this ſtudye, that at all times could heale all diſeaſes? Tox. No truly, nor, I thincke, never ſhall be. Phi. Then phiſitions belike, ſtudy for that, which none of them commeth unto. But in learning of fence, I pray you what is that which men moſt labour for? Tox. That they may hit another, I trowe, and never take blow their ſelfe. Phi. You ſay trothe, and I am ſure every one of them would fayne do ſo whenſoever he playeth. But was there ever any of them ſo cunninge yet, which, at one time or other, hath not been touched? Tox. The beſt of them all is glad

* Here is an example of the Socratic method of diſputaion, which, by repeated interrogations, confutes the opponent out of his own anſwers.

ſometimes

ſometimes to eſcape with a blowe. PHI. Then in fence alſo, men are taught to go about that thinge, which the beſt of them all knoweth he ſhall never attaine unto. Moreover you that be ſhooters, I praye you, what meane you, when ye take ſo great heede to kepe your ſtandinge, to ſhoote compaſſe, to loke on your marke ſo diligentlye, to caſt uppe graſſe divers times, and other thinges more you know better than I. What would you do then, I praye you? TOX. Hit the marke if we could. PHI. And doth every man go about to hit the marke at every ſhote? TOX. By my trothe I trowe ſo, and, as for myſelfe, I am ſure I do. PHI. But all men do not hit at all times? TOX. No, trulye, for that were a wonder. PHI. Can any man hit it at all times? TOX. No man trulye. PHI. Then bylikely to hit the pricke alwayes is unpoſſible. For that is called unpoſſible which is in no mans power to do. TOX. Unpoſſible indede. PHI. But to ſhoote wide and farre of the marke is a thinge poſſible. TOX. No man will denye that. PHI. But yet to hit the marke alwayes were an excellent thinge. TOX. Excellent ſurelye. PHI. Then I am ſure thoſe be wyſer men which covet to ſhoot wyde, than thoſe which covet to hit the pricke. TOX.

Why

Why ſo, I praye you? PHI. Becauſe to ſhoote wyde is a thinge poſſible, and therefore, as you ſaye yourſelfe, of every wyſe man to be followed. And as for hittinge the pricke, becauſe it is unpoſſible, it were a vain thinge to go about it in good * ſadneſſe, *Toxophile*; thus you ſee that a man mighte go through all craftes and ſciences, and prove that any man in his ſcience coveteth that which he ſhall never get. TOX. By my trothe (as you ſay) I cannot denye but they do ſo: but why and wherefore they ſhould do ſo, I cannot learne. PHI. I will tell you. Everye crafte and ſcience ſtandeth in two thinges: in knowinge of his crafte, and workinge of his crafte: for perfect knowledge bringeth a man to perfect workinge: This know paynters, carvers, taylors, ſhomakers, and all other crafteſmen, to be true. Now, in every crafte there is a perfect excellencye, which may be better known in a mans minde, than followed in a mans dede. This perfectneſſe, becauſe it is generally layed as a brode wyde example afore all men, no one particular man is able to compaſſe it: and, as it is general to all men, ſo it is perpetual for all time, which proveth it a thinge for man unpoſſible: although not for the capacitye of our thinckinge, which is

* Sadneſſe is ſeriouſneſs, or earneſt.

heavenlye,

heavenlye, yet ſurelye for the habilitye of our workinge, which is worldly. God geveth not full perfectneſſe to one man (ſayth [10] *Tullye*) leſt if one man had all in any one ſcience, there ſhould be nothinge left for another. Yet God ſuffereth us to have the perfect knowledge of it, that ſuch a knowledge, diligently folowed, might bringe forthe accordinge as a man doth laboure, perfect workinge. And who is he, that, in learninge to wryte, would forſake an excellent example, and followe a worſe? Therefore, ſeinge perfectneſſe itſelfe is an example for us, let every man ſtudye how he may come nye it, which is a point of wyſedome, not reaſon with God why he may not attaine unto it, which is vaine curioſity.

Tox. Surelye this is gaily ſaide, *Philologe*, but yet this one thinge I am afraid of, leaſt this perfectneſſe which you ſpeake on will diſcourage men to take any thinge in hand, becauſe, afore they begin, they know they ſhall never come to an end. And thus diſpayre ſhall diſpatch, even at the firſt entring it, many a good man his purpoſe and intent. And I think both you yourſelfe, and all other men to, would counte it mere follye for a

[10] De Inven. 2.

man

man to tell him whom he teacheth, that he ſhall never obtain that which he would fayneſt learne. And therefore this ſame highe and perfect way of teachinge let us leave it to higher matters, and, as for ſhootinge, it ſhall be contente with a meaner way well enough. PHI. Whereas you ſaye that this hye perfectneſſe will diſcourage men, becauſe they knowe they ſhall never attaine unto it, I am ſure, cleane contrarye, there is nothing in the worlde ſhall encourage men more than it. And why? For where a man ſeeth, that though another man be never ſo excellent, yet it is poſſible for himſelfe to be better, what payne or labour will that man refuſe to take? If the game be once wonne, no man will ſet forth his foote to runne. And thus perfectneſſe beinge ſo highe a thinge that men may looke at it, not come to it, and beinge ſo plentifull and indifferent to every body, that the plentifulneſſe of it may provoke all men to labour, becauſe it hath enough for all men, the indifferencye of it ſhall encourage every one to take more payne than his fellow, becauſe every man is rewarded accordinge to his nye comminge, and yet, which is moſt marveile of all, the more men take of it, the more they leave be-

hinde for other, as *Socrates* did in wyſedom, and *Cicero* in eloquence, whereby other hath not lacked, but hath fared a great deale the better. And thus perfectneſſe itſelfe, becauſe it is never obtained, even therefore onlye dothe it cauſe ſo manye men to be well ſeene and perfect in many matters, as they be. But whereas you thincke that it were fondneſſe to teache a man to ſhoote, in lookinge at the moſt perfectneſſe in it, but rather would have a man go ſome other waye to worke, I truſt no wyſe man will diſcommend that waye, excepte he thincke himſelfe wyſer than *Tullye*, which doth plainlye ſaye, That, if he teached anye maner of crafte, as he did Rhetoricke, he would labour to bringe a man to the [1] knowledge of the moſt perfectneſſe of it, which knowledge ſhould evermore leade and guide a man to do that thinge well which he went about. Which waye in all maner of learninge to be beſt, *Plato* doth alſo declare in *Euthydemus*, of whom *Tullye* learned it, as he did many other thinges mo. And thus you ſee, *Toxophile*, by what reaſons, and by whoſe authority I do require of you this way in teachinge me to ſhoote; which waye, I praye you, without any delaye, ſhewe me as farre forth as you have noted and marked.

[1] De Orat. 3.

Tox.

Tox. You call me to a thinge, *Philologe*, which I am loth to do, and yet, if I do it not, beinge but a ſmall matter as you thincke, you will lacke friendſhipe in me; if I take it in hande, and not bringe it to paſſe as you would have it, you might thincke greate want of wyſedome in me.

But I advyſe you, ſeeing you will needes have it ſo, the blame ſhall be yours, as well as myne: yours for puttinge uppon me ſo * inſtauntly: myne for receyvinge ſo fondlye a greater burthen than I am able to bear. Therefore I, more willinge to fulfil your minde than hopinge to accompliſhe that which you loke for, ſhall ſpeake of it, not as a maiſter of ſhootinge, but as one not altogether ignorant in ſhootinge. And one thing I am glad of, the ſunne drawinge down ſo faſt into the Weſt ſhall compell me to drawe apace to the ende of our matter, ſo that his darkneſſe ſhall ſomething cloke myne ignoraunce.

And becauſe you knowe the orderinge of a matter better than I, aſke me generallye of it, and I ſhall particularly anſwere to it. Phi.

* So importunately.

Very gladly, *Toxophile:* for ſo by order thoſe thinges which I would know, you ſhall tell the better; and thoſe thinges which you ſhall tell, I ſhall remember the better.

THE END OF THE FIRST BOOKE OF THE SCHOLE OF SHOOTINGE.

TOXOPHILUS.

TOXOPHILUS.

THE

SECONDE BOOKE OF THE SCHOLE OF SHOOTINGE.

PHILOLOGUS. TOXOPHILUS.

PHI. WHAT is the chiefe pointe in ſhootinge, that every man laboureth to come to? TOX. To hit the marke. PHI. How manye thinges are required to make a man evermore hit the marke? TOX. Two. PHI. Which two? TOX. Shootinge ſtreighte, and kepinge of a lengthe. PHI. How ſhould a man ſhoote ſtreight, and how ſhould a man keep a lengthe? TOX. In knowinge and havinge thinges belonging to ſhootinge; and when they be knowen and had in well handlinge of them; whereof ſome belonge to ſhootinge ſtreight, ſome to kepinge of a lengthe, ſome commonlye to them both,

both, as ſhall be tolde ſeverallye of them in place convenient.

PHI. Thinges belonginge to ſhootinge, which be they?

TOX. * All thinges be outwarde; and ſome be inſtrumentes for every † ſere archer to bringe with him, proper for his owne uſe: other thinges be general to every man, as the place and time ſerveth. PHI. Which be inſtrumentes? TOX. Bracer, ſhootinge glove, ſtringe, bowe, and ſhafte. PHI. Which be general to all men? TOX. The weather and the marke, yet the marke is ever under the rule of the weather. PHI. Wherein ſtandeth well handlinge of thinges? TOX. Altogether within a man himſelfe, ſome handlinge is proper to inſtrumentes, ſome to the wether, ſome to the marke, ſome is within a man himſelfe. PHI. What handlinge is proper to the inſtrumentes? TOX. Standinge, nockinge, drawinge, holdinge, lowſinge, whereby commeth fayre ſhootinge, which neyther belonge to winde nor wether, nor yet to the marke, for in a raine and at no marke, a man may ſhoote a fayre ſhote.

* The inſtruments of ſhooting are external. † Sere is ſeveral or particular.

PHI.

PHI. Well ſayd, what handlinge belongeth to the wether? TOX. Knowinge of his winde, with him, againſt him, ſyde winde, full ſyde winde, ſyde winde quarter with him, ſyde winde quarter againſt him, and ſo forthe. PHI. Well then go to, what handlinge belongeth to the mark? TOX. To marke his ſtandinge, to ſhoote compaſſe, to drawe evermore like, to louſe evermore like, to conſider the nature of the pricke, in hilles and dales, in ſtrayte plaines and windinge places, and alſo to eſpye his marke. PHI. Very well done. And what is only within a man himſelfe? TOX. Good heede gevinge, and avoydinge all affections: which thinges oftentimes do marre and make all. And theſe thinges ſpoken of me generally and briefly, if they be well knowen, had, and handled, ſhall bringe a man to ſuche ſhootinge, as fewe or none ever yet came unto, but ſurely if he miſſe in anye one of them, he can never hitte the marke, and in the more he doth miſſe, the farther he ſhooteth from his marke. But, as in all other matters, the firſt ſteppe or ſtayre to be good, is to knowe a mans faulte, and then to amende it, and he that will not knowe his faulte, ſhall never amende it. PHI. You ſpeake nowe, *Toxophile*, even as I woulde have you to ſpeake; but let us returne againe unto our matter,

matter, and thoſe thinges which you have packed up in ſo ſhort a roume, we will louſe them forth, and take every piece, as it were, in our hande, and loke more narrowlye upon it.

Tox. I am content, but we will rydde them as faſt as we can, becauſe the ſunne goeth ſo faſt downe, and yet ſomewhat muſt needes be ſayd of every one of them. Phi. Well ſaid, and I trowe we beganne with thoſe thinges which be inſtrumentes, whereof the firſt, as I ſuppoſe, was the bracer.

Tox. Little is to be ſayd of the [2] bracer. A * bracer ſerveth for two cauſes, one to ſave his arme from the ſtrype of the ſtringe, and his doublet from wearing; and the other is, that the ſtringe glidinge ſharplye and quicklye of the bracer, maye make the ſharper ſhoote. For if the ſtringe ſhoulde lighte upon the bare ſleve, the ſtrengthe of the ſhoote ſhould ſtoppe and dye there. But it is beſte, by my judgmente, to geve the bowe ſo muche bent,

[2] Bracer.

* Thoſe who write of things well known, ſeldom extend their care to time in which they may be known leſs. This account of the bracer is ſomewhat obſcure. It ſeems to have been a kind of cloſe ſleeve laced upon the left arm.

that

that the ſtringe neede never touche a mans arme, and ſo ſhoulde a man neede no bracer, as I knowe many good archers which occupye none. In a bracer a man muſt take hede of three thinges, that it have no nayles in it, that it have no buckles, that it be faſt on with laces without agglettes. For the nayles will ſheere in ſunder a mans ſtringe before he be ware, and ſo put his bowe in jeopardye: buckles and agglettes at unawares, ſhall race his bowe, a thinge both evill for the ſighte, and perillous for freatinge. And thus a bracer is only had for this purpoſe, that the ſtringe maye have redye paſſage.

PHI. In my bracer I am cunninge enoughe, but what ſay you of the [3] ſhootinge glove? TOX. A ſhootinge glove is chieflye for to ſave a mans fingers from hurtinge, that he maye be able to beare the ſharpe ſtringe to the uttermoſte of his ſtrengthe. And when a man ſhooteth, the might of his ſhoote lyeth on the foremoſt finger, and on the ringman, for the middle finger, which is the longeſt, like a lubber, ſtarteth backe, and beareth no weight of the ſtringe in a manner at all, therefore the two other fingers muſt have thicker leather, and that muſt have thickeſt of all, whereon a man

[3] Shootinge glove.

lowſeth moſt, and for ſure lowſinge, the formoſt finger is moſt apt, becauſe it holdeſt beſt, and for that purpoſe, nature hath, as a man would ſay, yocked it with the thoumbe. Leather, if it be next a mans ſkinne, will ſweate, waxe harde and chaſe, therefore ſcarlet, for the ſoftneſſe of it and thickneſſe withall, is good to ſewe within a mannes glove. If that will not ſerve, but your finger hurteth, you muſt take a ſearing cloth, made of fine virgin waxe, and deres ſewet, and put next your finger, and ſo on with your glove. If yet you feele your finger pinched, leave ſhootinge, both becauſe then you ſhall ſhoote nought, and againe by little and little, hurtinge your finger, ye ſhall make it longe and longe to or you ſhoote againe. A newe glove pluckes manye ſhootes, becauſe the ſtringe goeth not frelye of, and therefore the fingers muſt be cutte ſhorte, and trimmed with ſome ointment, that the ſtringe maye glyde well away. Some with holding in the nocke of their ſhafte harde, rubbe the ſkinne of their fingers. For this there be two remedyes, one to have a gooſe quill * ſpinetted and ſewed againſt the nockinge, betwixt the lyninge and the leather, which ſhall helpe the ſhoote much to; the other way is to have ſome roule of leather

* Spinetted is perhaps ſlit and opened.

ſewed

ſewed betwixt his fingers, at the ſettinge on of the fingers, which ſhall kepe his fingers ſo in ſunder, that they ſhall not holde the nocke ſo faſt as they did. The ſhootinge glove hath a purſe, which ſhall ſerve to put fine linen clothe and waxe in, two neceſſarye thinges for a ſhooter. Some men uſe gloves, or other ſuch like thinge on theyr bow-hand for chafinge, becauſe they hold ſo hard. But that cometh commonly when a bow is not round, but ſomewhat ſquare; fine waxe ſhall do verye well in ſuch a caſe to lay where a man holdeth his bow: and thus much as concerninge your glove.

And theſe thinges, although they be trifles, yet becauſe you be but a yonge ſhooter, I would not leave them out. PHI. And ſo you ſhall do me moſt pleaſure. The [4] ſtringe, I trowe, be the next. TOX. The next indeede; a thinge thoughe it be litle, yet not a litle to be regarded. But herein you muſt be content to put your truſt in honeſt ſtringers. And ſurelye ſtringers ought more diligentlye to be loked upon by the officers, than eyther bower or fletcher, becauſe they may deceyve a ſimple man the more eaſelyer. An ill ſtringe breaketh many a good bowe, nor no other thinge halfe ſo manye.

[4] Stringe.

In warre, if a ſtringe breake the man is loſt, and is no man, for his weapon is gone, and although he have two ſtringes put on at once, yet he ſhall have ſmall leaſure and leſſe roume to bende his bowe, therefore God ſend us good ſtringers both for warre and peace. Now what a ſtringe ought to be made on, whether of good hempe, as they do nowe a dayes, or of flaxe, or of ſilke, I leave that to the judgement of ſtringers, of whom we muſt buy them. [5] *Euſtathius*, upon this verſe of *Homer*,

* Twang the bowe, and twang the ſtring, out quicklie the ſhaft flue. Iliad 4.

doth tell, that, in oulde time, they made theyr bowe ſtringes of bullox † thermes, which they twined together as they do ropes, and therefore they made a greate twange. Bow ſtringes alſo hath bene made of the heare of an horſe tayle, called, for the matter of them, *Hippias*, as doth appeare in manye good authors of the [6] *Greeke* tongue. Great ſtringes and litle ſtringes be for divers purpoſes: the great ſtring is more ſurer for the bowe, more ſtable to pricke withall, but ſlower for the caſt. The litle ſtring is cleane contrarye, not ſo

[5] Euſtathius. [6] Favorinus.

* Perhaps this line ſhould ſtand thus,
'Twang the bow, and twang went the ſtring, out quickly the ſhaft flue.'

† Thermes or tharms are guts.

ſure,

ſure, therefore to be taken heede of, leſt with longe taryinge on, it breake your bowe, more fit to ſhoote farre, than apt to pricke neare, therefore when you know the nature of both bigge and litle, you muſt fit your bowe accordinge to the occaſion of your ſhootinge. In ſtringinge of your bowe (though this place belonge rather to the handlinge than to the thinge itſelfe, yet becauſe the thinge, and the handlinge of the thinge, be ſo joyned together, I muſt needes ſometimes couple the one with the other) you muſt marke the fit length of your bowe. For, if the ſtringe be too ſhorte, the bendinge will geve, and at the laſt ſlyp, and ſo put the bowe in jeopardye. If it be longe, the bendinge muſt nedes be in the ſmall of the ſtringe, which beinge ſore twyned, muſt needes knap in ſunder, to the deſtruction of manye good bowes. Moreover, you muſt looke that your bowe be well nocked, for feare the ſharpneſſe of the horne ſhere aſunder the ſtringe. And that chaunceth oft when in bending, the ſtringe hath but one way to ſtrength it withall. You muſt marke alſo to ſet your ſtringe ſtreighte on, or els the one ende ſhall wrieth contrarye to the other, and ſo breake your bowe. When the ſtringe beginneth never ſo litle to weare, truſt it not, but away with it, for it is an yll ſaved half-

peny,

peny, that coſtes a man a crowne. Thus you ſee how many jeopardyes hangeth over the ſelye poore bow, by reaſon onlye of the ſtringe. As when the ſtringe is ſhorte, when it is longe, when eyther of the nockes be noughte, when it hath but one way, and when it taryeth over longe on.

PHI. I ſee well it is no marveile, though ſo many bowes be broken. TOX. Bowes be broken twyſe as many wayes beſyde theſe. But againe in ſtringinge your bowe, you muſt loke for much bende or litle bende, for they be cleane contrarye. The litle bende hath but one commoditye, which is in ſhootinge faſter, and farther ſhoote, and the cauſe thereof is, becauſe the ſtringe hath ſo farre a paſſage, or it part with the ſhaft. The great bende hath many commodities: for it maketh eaſyer ſhooting, the bow beinge half drawen afore. It needeth no bracer, for the ſtringe ſtoppeth before it come at the arme. I will not ſo ſone hit a mans ſleve or other geare, by the ſame reaſon. It hurteth not the ſhaft fether, as the low bend doth. It ſuffereth a man better to eſpie his marke. Therefore let your bowe have good bigge bende, a ſhaftment and two fingers at the leaſt, for theſe which I have ſpoken of.

PHI.

PHI. The bracer, glove, and ſtringe, be done, nowe you muſt come to the [7] bowe, the chiefe inſtrument of all. TOX. Dyvers countryes and tymes have uſed alwayes dyvers bowes, and of dyvers faſhions. Horne bowes are uſed in ſome places now, and were uſed alſo in *Homerus* dayes, for *Pandarus* bowe, the beſt ſhooter amonge all the *Troyans*, was made of two goate hornes joyned together, the lengthe whereof, ſayth [8] *Homer*, was ſixteen handbredes, not farre differinge from the lengthe of our bowes. [9] Scripture maketh mention of braſſe bowes. Iron bowes, and ſtele bowes, have bene of longe time, and alſo now are uſed among the *Turkes*, but yet they muſt nedes be unprofitable. For if braſſe, iron, or ſtele, have their owne ſtrengthe and pithe in them, they be farre above mans ſtrengthe: if they be made meete for mans ſtrengthe, theyr pithe is nothinge worth to ſhoote any ſhoote withall. The [10] *Ethiopians* had bowes of palme tree, which ſeemed to be very ſtronge, but we have none experience of them. The length of them was four cubites. The men of *Inde* had theyr bowes made of a rede, which was of a great ſtrength. And no marveile thoughe bowe and ſhaftes were made

[7] Bowe. [8] Iliad. 4. [9] Pſalme 17. [10] Hera. in Pol.

thereof,

thereof, for the redes be ſo greate in *Inde*, as [1] *Herodotus* ſayth, that of everye joynte of a rede a man may make a fiſhers bote. Theſe bowes, ſayth [2] *Arrianus* in *Alexanders* life, gave ſo greate a ſtroke, that no harneſſe or buckler, thoughe it were never ſo ſtronge, could withſtande it. The length of ſuch a bowe was even with the length of him that uſed it. The *Lycians* uſed bowes made of a tree, called in *Latine* [3] *Cornus*, (as concerninge the name of it in *Engliſhe*, I can ſoner prove that other men call it falſe, than I can tell the right name of it myſelfe) this wodde is as harde as horne, and verye fitte for ſhaftes, as ſhall be toulde after. *Ovid* ſheweth that [4] *Syrinx* the *Nymphe*, and one of the maydens of *Diana*, had a bowe of this wodde, whereby the poet meaneth, that it was very excellent to make bowes of.

As for Braſell, Elme, Wych, and Aſhe, experience doth prove them to be but meane for bowes, and ſo to conclude, Ewe of all other thinges is that, whereof perfite ſhootinge would have a bowe made. This wodde, as it is nowe generall and common amonges *Engliſhmen*, ſo hath it continued from long time, and had in moſt price for bowes,

[1] In Thal. [2] Arrianus 8. [3] In Polym. [4] Metam. 1.

amonges

amonges the *Romaines*, as doth appeare in this halfe verſe of *Virgill*.

Taxi torquentur in arcus. Virgilius.
Ewe fit for a bowe to be made on.

Nowe, as I ſaye, a bowe of Ewe muſt be made for perfecte ſhootinge at the prickes, which marke, becauſe it is certaine, and moſt certaine rules may be geven of it, ſhall ſerve for our communication at this time. A good bowe is knowen, much what as good counſayle is knowen, by the ende and profite of it; yet both a bowe and good counſayle may be made both better and worſe, by well or ill handlinge of them, as oftentimes chaunceth. And as a man both muſt and will take counſayle of a wyſe and honeſt man, though he ſee not the ende of it; ſo muſt a ſhooter, of neceſſitye, truſt an honeſt and good bowyer for a bowe, afore he knowe the proofe of it. And as a wyſe man will take plenty of counſayle aforehande, whatſoever neede, ſo a ſhooter ſhould have alwayes three or four bowes in ſtore, whatſoever chaunce. PHI. But if I truſt bowyers alwayes, ſometimes I am like to be deceyved. TOX. Therefore ſhall I tell you ſome tokens in a bowe, that you ſhall be the ſeldomer deceyved. If you come into a ſhoppe, and find a

bowe that is ſmall, longe, heavye, and ſtronge, lyinge ſtreighte, not windinge, not marred with knotte gaule, winde ſhake, wem, freat or pinch, bye that bowe of my warrante. The beſte colour of a bowe that I finde, is when the backe and the bellye in workinge be much what after one maner, for ſuch oftentimes in wearinge do prove like virgin waxe or golde, havinge a fine longe graine, even from the one ende of the bowe to the other; the ſhorte graine, although ſuch prove well ſometimes, are for the moſt part very brittle. Of the makinge of the bowe, I will not greatly meddle, leſt I ſhould ſeeme to enter into an other mans occupation, which I cannot ſkill of. Yet I would deſyre all bowyers to ſeaſon theyr ſtaves well, to work them and ſynke them well, to geve them heetes conveniente, and tylleringes plentye. For thereby they ſhould both gette themſelves a good name, (and a good name encreaſeth a mans profite muche) and alſo do great commoditye to the hole realme. If anye man do offende in this poynte, I am afraid they be thoſe journeymen, which laboure more ſpedelye to make many bowes for their moneye ſake, than they work diligentlye to make good bowes, for the common wealth ſake, not layinge before theyr eyes the wyſe proverbe, *Sone enoughe, if well enoughe*; where

wit

with every honeſt handy craftes man ſhould meaſure, as it were with a rule, his worke withall. He that is a journeyman, and rydeth upon another mans horſe, if he ryde an honeſt pace, no man will diſalowe him: but if he make poſte haſte, both he that owneth the horſe, and he peradventure alſo that afterward ſhall bye the horſe, may chaunce to curſe him. Such haſtineſſe, I am afrayde, may alſo be founde amonge ſome of them, which throughe oute the realme, in divers places, worke the Kinges artillerye for warre, thinking, if they get a bow or a ſheafe of arrowes to ſome faſhion, they be good enough for bearing gere. And thus that weapon, which is the chiefe defence of the realme, verye oft doth little ſervice to him that ſhould uſe it, becauſe it is ſo negligently wrought of him that ſhould make it, when trulye I ſuppoſe that neither the bowe can be too good and chiefe woode, nor yet too well ſeaſoned or truly made, with hetinges and tillerinnges, neither that ſhafte too good wodde, or too thorowly wroughte, with the beſt pinion fethers that can be gotten, wherewith a man ſhall ſerve his Prince, defende his countrye, and ſave himſelfe from his enemye. And I truſt no man will be angrye with me for ſpeakinge thus, but thoſe which finde, themſelves touched therein: which ought ra-

ther to be angrye with themſelves for doinge, than to be miſcontent with me for ſayinge ſo. And in no caſe they ought to be diſpleaſed with me, ſeeinge this is ſpoken alſo after that ſort, not for the notinge of any perſon ſeverallye, but for the amendinge of everye one generallye.

But turne we againe to know a good ſhootinge bowe for our purpoſe. Everye bow is made eyther of a boughe, of a plante, or of the boole of the tree. The boughe commonlye is very knottye, and full of pinnes, weake, of ſmall pithe, and ſone will folowe the ſtringe, and ſeldome werith to anye fayre coloure, yet for children and yong beginners it may ſerve well enough. The plant proveth many times well, if it be of a good and cleane groweth, and, for the pithe of it, is quicke enoughe of caſt, it will plye and bowe farre before it breake, as all other yonge thinges do. The boole of the tree is cleaneſt without knot or pin, having a faſt and harde wodde, by reaſon of his full groweth, ſtrong and mightye of caſte, and beſt for a bowe, if the ſtaves be even cloven, and be afterwarde wrought, not overthwart the woode, but as the graine and ſtreight growinge of the woode leadeth a man, or els, by all reaſon, it muſt ſone breake, and that in many

ſhivers.

ſhivers. This muſt be conſidered in the roughe woode, and when the bowe ſtaves be over wroughte and faſhioned. For in dreſſinge and pykinge it up for a bowe, it is too late to loke for it.

But yet in theſe pointes, as I ſayde before, you muſt truſt an honeſte bowyer, to put a good bowe in your hand, ſomewhat lokinge yourſelfe to thoſe tokens I ſhewed you. And you muſt not ſticke for a grote or twelve pence more than another man would geve, if it be a good bowe. For a good bowe twiſe paid for, is better than an ill bowe once broken.

Thus a ſhooter muſt begin, not at the makinge of his bowe, like a bowyer, but at the byinge of his bowe, like an archer. And, when his bowe is boughte and broughte home, afore he truſt much upon it, let him trye and trimme it after this ſort.

Take your bowe into the fielde, ſhoote in him, ſincke him with deade heavye ſhaftes, looke where he cometh moſte, provide for that place betimes, leaſt it pinche, and ſo freate: when you have thus ſhotte in him, and perceyved good ſhootinge woode in him, you muſt have him againe to a good, cunninge,

ninge, and truſty workman, which ſhall cutte him ſhorter, and pike him and dreſſe him fitter, make him come round compaſſe every where, and whipping at the endes, but with diſcretion, leaſt he whippe in ſunder, or els freete, ſoner than he is ware of: he muſt alſo laye him ſtreight, if he be caſte, or otherwiſe neede requyre, and if he be flatte made, gather him rounde, and ſo ſhall he both ſhoote the faſter, for farre ſhootinge, and alſo be ſurer for near prickinge. PHI. What if I come into a ſhoppe, and ſpye out a bowe, which ſhall both then pleaſe me very well when I bye him, and be alſo very fitte and meete for me when I ſhoote in him: ſo that he be both weak enoughe for eaſy ſhootinge, alſo quicke and ſpeedye enoughe for farre caſtinge, then, I would thincke, I ſhall neede no more buſineſs with him, but be content with him, and uſe him well enoughe, and ſo, by that means, avoyde both great trouble, and alſo ſome coſt, which you cunninge archers very often put yourſelves unto, beinge verye *Engliſhmen*, never ceaſinge pid-deling about theyr bowe and ſhaftes, when they be well, but eyther with ſhortinge and pykinge your bowes, or els with newe featheringe, peecinge and headinge your ſhaftes, can never have done untill they be ſtarke noughte. TOX. Well, *Philologe*,

ſurelye

ſurelye if I have any judgmente at all in ſhootinge, it is no very great good taken in a bow, whereof nothinge when it is new and freſh neede be cutte away, even as *Cicero* ſayth of a younge mans witte and ſtyle, which you know better than I. For every newe thinge muſt alwayes have more than it needeth, or els it will not waxe better and better, but ever decaye, and be worſe and worſe. Newe ale, if it runne not over the barrel when it is newe tunned, will ſone leaſe his * pithe, and his heade afore he be longe drawen on. And likewyſe as that colte, which, at the firſt takinge up, needeth litle breakinge and handlinge, but is fitte and gentle enoughe for the ſaddle, ſeldome or never proveth well: even ſo that bowe, which at the firſt byinge, without any more proof and trimminge, is fitte and eaſye to ſhoote in, ſhall neyther be profitable to laſte longe, nor yet pleaſant to ſhoote well. And therefore as a young horſe full of courage, with handlinge and breakinge, is brought unto a ſure pace and goinge, ſo ſhall a newe bowe, freſh and quick of caſte, by ſinking and cutting, be broughte to a ſtedfaſt ſhootinge. And an eaſy and gentle bowe, when it is newe, is not much unlike a ſoft ſpirited boye, when he is younge. But yet, as of

* Pithe is ſtrength, ſpritelineſs, vigour, power of action.

an unrulye boye with righte handlinge, proveth ofteneſt of all a well ordered man: ſo of an unfit and ſtaffiſhe bowe, with good trimminge, muſt nedes folowe alwayes a ſtedfaſt ſhootinge bowe. And ſuche a perfite bowe, which never will deceive a man, excepte a man deceyve it, muſt be had for that perfecte ende, which you look for in ſhootinge.

PHI. Well, *Toxophile*, I ſee well you be cunninger in this gere than I: but put the caſe that I have three or foure ſuch good bowes, pyked and dreſſed as you now ſpeake of, yet I do remember that many learned men do ſay, that it is eaſyer to get a good thinge, than to ſave and kepe a good thinge, wherefore, if thou can teach me as concerninge that point, you have ſatisfyed me plentifullye, as concerninge a bowe.

TOX. Trulye it was the next thinge that I would have come unto, for ſo the matter laye. When you have brought your bowe to ſuch a pointe, as I ſpake of, then you muſt have a harden or wullen cloth waxed, wherewith every daye you muſt rubbe and chafe your bowe, till it ſhyne and glitter withall. Which thinge ſhall cauſe it both to be cleane, well favoured, goodlye of coloure, and ſhall alſo bringe,

as

as it were, a cruſte over it, that is to ſaye, ſhall make it everye where on the out ſyde, ſo ſlipperye and harde, that neyther anye weete or weather can enter to hurte it, nor yet anye freate, or pinche, be able to byte upon it: but that you ſhall do it greate wronge before you breake it. This muſt be done oftentimes, but eſpecially when you come from ſhootinge.

Beware alſo when you ſhoote of your ſhafte heades, dagger, knyves, or agglettes, leſt they race your bowe, a thinge, as I ſayde before, both unſemelye to loke on, and alſo daungerous for freates. Take heede alſo of miſtye and dankinſhe dayes, which ſhall hurt a bowe more than anye rayne. For then you muſt eyther alwaye rubbe it, or els leave ſhootinge.

Your [5] bowe caſe (this I did not promiſe to ſpeake of, becauſe it is without the nature of ſhootinge, or els I ſhould trouble me with other thinges infinite more: yet ſeinge it is a ſavegarde for the bowe, ſome thinge I will ſaye of it) your bowe caſe, I ſaye, if you ryde forthe, muſt neyther be to wyde for your bowes, for ſo ſhall one clappe uppon an other, and hurt them, nor yet ſo ſtrayte that ſcarce

[5] Bowe caſe.

they can be thruſt in, for that would lay them on ſyde, and wynde them. A bow caſe of lether is not the beſt, for that is oft times moyſt, which hurteth the bowes very much.

Therefore I have ſeene good ſhooters which would have for everye bowe a ſere caſe, made of wullen clothe, and then you maye putte three or four of them ſo caſed, into a lether caſe if you will. This wullen caſe ſhall both kepe them in ſunder, and alſo will kepe a bowe in his full ſtrength, that it never geve for anye weather.

At home theſe * woode caſes be verye good for bowes to ſtande in. But take hede that your bowe ſtande not to nere a ſtone wall, for that will make him moyſt and weake, nor yet to neare anye fyre, for that will make him ſhorte and brittle. And thus much as concerninge the ſavinge and keepinge of our bowe: now you ſhall heare what thinges ye muſt avoyde, for fear of breakinge your bowe.

A ſhooter chaunceth to breake his bowe commonlye four wayes, by the ſtringe, by the ſhaft,

* There is no mention of wooden caſes before, therefore it ſhould perhaps be wool caſes, unleſs ſomething be left out by the printer.

by

by drawinge to farre, and by freates. By the ſtringe, as I ſayd afore, when the ſtringe is eyther to ſhort, to long, not ſurelye put on, with one wappe, or juſt croked on, or ſhorne in ſunder with an evill nocke, or ſuffered to tarye over long on. When the ſtringe fayles the bowe muſt needes breake, and ſpeciallye in the middes: becauſe both the endes have nothinge to ſtoppe them: but whippes ſo farre backe, that the bellye muſt needes violently riſe up, the which you ſhall well perceyve in bendinge of a bowe backewarde. Therefore a bowe that foloweth the ſtringe is leaſt hurte with breakinge of ſtringes.

By the ſhaft a bow is broken eyther when it is to ſhort, and ſo you ſet it in your bowe, or when the nocke breakes for litleneſſe, or when the ſtringe ſlippes without the nocke for wydeneſſe, then you pull it to your eare and lettes it go, which muſt needes breake the ſhaft at the leaſt, and put ſtringe and bow and all in jeopardye, becauſe the ſtrength of the bowe hath nothinge in it to ſtoppe the violence of it. This kinde of breakinge is moſt perillous for the ſtanders by, for in ſuch a caſe you ſhall ſee ſome time the ende of a bow flye a hoole ſcore from a man, and that moſt commonly, as I have marked oft, the upper ende of the bowe.

The bow is drawne to farre two wayes. Eyther when you take a longer ſhaft then your owne, or els when you ſhift your hande to lowe or to hye for ſhootinge faire. This waye pulleth the backe in ſunder, and then the bowe fleeth in many peces.

So when you ſee a bowe broken, havinge the bellye riſen uppe both wayes or to one, the ſtringe brake it. When it is broken in two peces, in a maner even of, and ſpeciallye in the upper ende, the ſhaft nocke brake it. When the backe is pulled aſunder in many peces, to farre drawinge brake it. Theſe tokens eyther alwayes be true, or els very ſeldome miſſe.

The fourthe thinge that breaketh a bowe is [6] freates, which make a bowe redye and apt to breake by any of the three wayes afore ſayde. Freates be in a ſhaft as well as in a bowe, and they be much like a canker, creepinge and encreaſinge in thoſe places in a bowe, which be weaker then other. And for this purpoſe muſt your bowe be well trimmed and pyked of a cunninge man, that it maye come rounde in compaſſe everye where.

[6] Freates.

For

For freates you muſt beware, if your bow have a knot in the backe, leſt the places which be next it, be not alowed ſtronge enoughe to bere with the knot, or els the ſtronge knot ſhall freate the weake places next it. Freates be firſt litle pinches, the which when you perceave, pike the places about the pinches, to make them ſomewhat weaker, and as well comminge as where it pinched, and ſo the pinches ſhall dye, and never encreaſe farther into freates.

Freates begin many times in a pinne, for there the good woode is corrupted, that it muſt nedes be weake, and becauſe it is weake, therefore it freates. Good bowyers therefore do raiſe every pinne, and alowe it more woode for feare of freatinge.

Againe, bowes moſt commonly freate under the hand, not ſo much as ſome men ſuppoſe for the moiſtneſſe of the hand, as for the heate of the hand. The nature of the heat, ſayth *Ariſtotle*, is to looſe, and not to knitte faſt, and the more looſer the more weaker, the more weaker the redier to freate.

A bowe is not well made, which hath not woode plentye in the hande. For if the endes of the bowe

bowe be ſtiffiſhe, or a mans hand any thinge hote, the bellye muſt nedes ſone frete. Remedye for freates to any purpoſe I never harde tell of anye, but only to make the freated place as ſtrong, or ſtronger, than anye other. To fill up the freate with litle ſhevers of a quill and glewe, as ſome ſaye will do well, by reaſon muſt be ſtarke nought. For, put the caſe the freate did ceaſe then, yet the cauſe which made it freate afore, (and that is weakneſſe of the place) becauſe it is not taken away, muſt needes make it freate againe. As for cuttinge out of freates, with all maner of peecinge of bowes, I will cleane exclude from perfite ſhootinge. For peeced bowes be much like ould houſen, which be more chargeable to repayre then commodious to dwell in. And againe, to ſwadle a bowe much about with bandes, verye ſeldome doth anye good, excepte it be to keepe down a ſpell in the backe, otherwiſe bandes eyther nede not, when the bowe is any thing worthe, or els boote not, when it is marde and paſt beſt. And although I know mean and poore ſhooters will uſe peeced and banded bowes ſometimes, becauſe they are not able to get better when they would, yet, I am ſure, if they would conſider it well, they ſhall find it both leſſe charge and more pleaſure, to beſtowe at any time a couple of

ſhillinges

ſhillinges of a newe bowe, than to beſtowe ten pence of peecing an old bowe. For better is coſte upon ſomewhat worth, than ſpence upon nothinge worth. And this I ſpeake alſo, becauſe you would have me referre all to perfiteneſſe in ſhootinge.

Moreover there is another thinge, which will ſone cauſe a bowe to be broken by one of the three wayes which be firſt ſpoken of, and that is ſhootinge in * Winter, when there is anye froſt. Froſt is whereſoever is any wateriſhe humour, as is in woodes, eyther more or leſſe, and you knowe that all thinges froſen and iſie will rather breake than bende. Yet, if a man muſt needes ſhoote at any ſuch time, let him take his bowe and bringe it to the fire, and there, by little and little, rubbe and chafe it with a waxed clothe, which ſhall bringe it to that point, that he maye ſhoote ſafely enough in it. This rubbing with waxe, as I ſayde before, is a greate ſuccour againſt all wete and moyſtneſſe. In the fieldes alſo, in going betwixt the prickes, eyther with your hand, or els with a cloth, you muſt kepe your bowe in ſuch a temper.

* Boyle ſomewhere mentions a Pole, who related, that the cold of his countries winters broke his bow.

And

And thus much as concerninge your bowe, howe firſt to knowe what woode it beſt for a bowe, then to choſe a bowe, after to trimme a bowe, againe to kepe it in goodneſſe, laſt of all, how to ſave it from all harme and evilneſſe. And although many men can ſaye more of a bowe, yet I truſt theſe thinges be true, and almoſt ſufficient for the knowledge of a perfect bowe.

PHI. Surelye I believe ſo, and yet I could have heard you talke longer on it: although I cannot ſee what may be ſayd more of it. Therefore, excepte you will pauſe a while, you may go forwarde to a ſhaft.

TOX. What [7] ſhaftes were made of, in ould time, authours do not ſo manifeſtly ſhewe, as of bowes. [8] *Herodotus* doth tell, that in the floude of *Nilus* there was a beaſte, called a Water Horſe, of whoſe ſkin, after it was dryed, the *Egyptians* made ſhaftes and dartes. The tree called *Cornus* was ſo common to make ſhaftes of, that, in good authors of the *Latine* tongue, *Cornus* is taken for a ſhafte, as in [9] *Seneca*, and that place of *Virgill*.

Volat itala cornus, Virg. En. 9.

7 Shaftes. 8 Herod. Euterp. 9 Sen. Hipp.

Yet,

Yet, of all thinges that ever I marked of ould authors, eyther *Greeke* or *Latine*, for ſhaftes to be made of, there is nothinge ſo common as reedes. *Herodotus*, in deſcribinge the mightye hoaſt of *Xerxes*, doth tell, that three greate countryes uſed ſhaftes made of a rede, the [10] *Ethiopians*, the *Lycians*, (whoſe ſhaftes lacked fethers, whereat I marveile moſt of all) and the men of *Inde*. The ſhaftes of *Inde* were very longe, a yarde and an halfe, as [1] *Arrianus* doth ſaye, or, at the leaſt, a yarde, as [2] *Q. Curtius* doth ſaye, and therefore they gave the greater ſtrype, but yet, becauſe they were ſo longe, they were the more unhanſome, and leſſe profitable to the men of *Inde*, as *Curtius* doth tell.

In *Crete* and *Italy* they uſed to have theyr ſhaftes of reede alſo. The beſt reede for ſhaftes grew in [3] *Inde*, and in *Rhenus*, a floud of *Italye*. But, becauſe ſuch ſhaftes be neyther eaſye for *Engliſhemen* to get, and, if they were gotten, ſcarce profitable for them to uſe, I will let them paſſe, and ſpeake of thoſe ſhaftes which *Engliſhemen*, at this daye, moſt commonly do approve and allowe. A ſhaft hath three principall parts, the ſtele, the fethers, and

[10] In Polym. [1] Arrianus 8. [2] Q. Curt. 8. [3] Plin. 16. 36.

the head: whereof every one muſt be ſeverallye ſpoken of.

Steles be made of divers woodes: as,

Braſell,	Byrche,	Blackthorne,
Turkie Woode,	Aſhe,	Beche,
Fuſticke,	Oake,	Elder,
Sugercheſte,	Serviſtree,	Aſpe,
Hardbeame,	Hulder,	Salowe.

Theſe woodes, as they be moſt commonly uſed, ſo they be moſt fit to be uſed: yet ſome one fitter then an other for divers mens ſhootinge, as ſhall be told afterward. And in this pointe, as in a bowe, you muſt truſte an honeſt fletcher. Nevertheleſſe, although I cannot teach you to make a bowe or a ſhaft, which belongeth to a bowyer and a fletcher to come to theyr lyving, yet will I ſhewe you ſome tokens to know a bowe and a ſhafte, which pertayneth to an archer to come to good ſhootinge.

A ſtele muſt be well * ſeaſoned for caſtinge, and it muſt be made as the graine lyeth, and as it groweth, or els it will never flye cleane, as clothe

* Seaſoned for caſtinge, that is, well ſeaſoned to hinder it from warping.

cut

cut overthwart, and againſt the wull, can never hooſe a man cleane. A knotty ſtele may be ſuffered in a bigge ſhaft, but for a little ſhaft it is nothing fit, both becauſe it will never flye farre, and, beſides that, it is ever in danger of breaking, it flyeth not farre becauſe the ſtrength of the ſhoote is hindered and ſtopped at the knot, even as a ſtone caſt into a plaine even ſtill water, will make the water move a great ſpace, yet, if there be any whirlinge plat in the water, the moving ceaſeth when it cometh at the whirling plat, which is not much unlike a knot in a ſhaft, if it be conſidered well. So every thing as it is plaine and ſtraight of his own nature, ſo it is fitteſt for farre movinge. Therefore a ſtele which is harde to ſtand in a bowe withoute knot, and ſtreighte, (I mean not artificiallye ſtreight as the fletcher doth make it, but naturallye ſtreighte as it groweth in the woode) is beſt to make a ſhafte of, eyther to go cleane, flye farre, or ſtande ſurely in anye weather.

Now how bigge, how ſmall, how heavye, how light, how long, how ſhort, a ſhaft ſhould be particularly for every man, ſeeing we muſt talke of the general nature of ſhootinge, can not be toulde no more than you Rhetoricians can appoint anye one

kind of wordes, of ſentences, of figures, fit for everye matter, but even as the man and the matter requyreth, ſo the fitteſt to be uſed. Therefore, as concerninge thoſe contraryes in a ſhaft, everye man muſt avoyde them, and drawe to the meane of them, which mean is beſt in all thinges. Yet if a man happen to offende in any of the extremes, it is better to offende in want and ſcantneſſe, than in to much and outragious excedinge. As it is better to have a ſhaft a litle to ſhort, than over longe, ſomewhat to light, than over lumpiſhe, a litle to ſmal, than a greate deale to big, which thinge is not only truly ſayde in ſhootinge, but in all other thinges that ever man goeth about, as in eatinge, taulkinge, and all other thinges like, which matter was once excellentlye diſputed upon, in the ſcholes, you know when.

And to offende, in theſe contraryes, commeth much, if men take not heede, throughe the kinde of woode, whereof the ſhaft is made; for ſome woode belonges to that exceedinge part, ſome to the ſcant part, ſome to the meane, as Braſell, Turkie woode, Fuſticke, Sugar cheſte, and ſuch like, make dead, heavye, lumpiſhe, hobbling ſhaftes. Againe, Hulder, Blacke thorne, Serveſtree, Beeche, Elder,

Elder, Aſpe, and Salowe, eyther for theyr weakneſs or lightneſſe, make holow, ſtarting, ſcudding, gaddinge ſhaftes. But Birche, Hardbeame, ſome Oake, and ſome Aſhe, being both ſtronge enoughe to ſtande in a bowe, and alſo light enoughe to fly farre, are beſt for a meane, which is to be ſought out in every thinge. And although I know, that ſome men ſhoote ſo ſtronge, that the deade woodes be light enough for them, and other ſome ſo weake, that the louſe woodes be likewyſe for them bigge enoughe, yet generallye, for the moſt part of men, the meane is the beſt. And ſo to conclude, that is alwayes beſt for a man, which is meeteſt for him. Thus no woode of his owne nature is eyther to light or to heavy, but as the ſhooter is himſelfe which doth uſe it. For that ſhaft, which one yeare for a man is to lighte and ſcuddinge, for the ſelfe ſame reaſon the next yeare may chaunce to be heavye and hobblinge. Therefore cannot I expreſſe, except generallye, what is beſt woode for a ſhafte, but let everye man, when he knoweth his owne ſtrengthe, and the nature of everye woode, provide and fit himſelfe thereafter. Yet, as concerninge ſheaffe arrowes for war, (as I ſuppoſe) it were better to make them of good Aſhe, and not of Aſpe, as they be now a dayes. For of all other

woodes

woodes that ever I proved, Aſhe beinge bigge is ſwifteſt, and againe hevye to geve a great ſtripe withall, which Aſpe ſhall not do. What heavineſſe doth in a ſtripe every man by experience can tell, therefore Aſhe being both * ſwifter and heavyer, is more fit for ſheafe arrowes than Aſpe, and thus much for the beſt woode for ſhaftes.

Againe likewiſe as no one woode can be greatlye meete for all kinde of ſhaftes, no more can one faſhion of the ſtele be fit for every ſhooter. For thoſe that be little breaſted and bigge towarde the heade, called by theyr likeneſſe Taper faſhion, Reſhe Growne, and of ſome mery felowes Bob-tailes, be fit for them which ſhoote under hand, becauſe they ſhoote with a ſofte louſe, and ſtreſſes not a ſhafte much in the breſte, where the weight of the bowe lyeth, as you may perceyve by the weringe of everye ſhafte. Againe, the bigge breaſted ſhaft is fit for him which ſhooteth right afore him, or els the breaſt beinge weake ſhould never withſtande that ſtronge pithye kinde of ſhootinge; thus, the under hand muſt have a ſmal breſt to go clene

* This account of the qualities of the aſh, which is repreſented as having ſome peculiar power of ſwiftneſs, is obſcure. He probably means, that aſh is the wood which, in a quantity proper for an arrow, has weight enough to ſtrike hard, and lightneſs enough to fly far.

away

away out of the bowe, the fore hand muſt have a bigge breſte to beare the great might of the bowe. The ſhaft muſt be made rounde, nothing flat, without gall or wemme, for this purpoſe. For becauſe roundneſſe (whether you take example in heaven or in earthe) is fitteſt ſhappe and forme both for faſt movinge, and alſo for ſone percinge of any thinge. And therefore *Ariſtotle* ſayth, that nature hath made the raine to be rounde, becauſe it ſhould the eaſelyer enter through the ayre.

The nocke of the ſhaft is diverſely made, for ſome be great and full, ſome handſome and litle; ſome wyde, ſome narowe, ſome deepe, ſome ſhalowe, ſome rounde, ſome longe, ſome with one nocke, ſome with double nocke, whereof every one hath his propertye. The great and full nocke may be well felt, and manye wayes they ſave a ſhaft from breakinge. The handſome and litle nocke will go cleane awaye from the hand, the wyde nocke is noughe, both for breakinge of the ſhafte and alſo for ſodaine ſlippinge out of the ſtringe, when the narrowe nocke doth avoyde both thoſe harmes. The deepe and longe nocke is good in warre for ſure keepinge in of the ſtringe. The ſhalowe and rounde nocke is beſt for our purpoſe in pricking for cleane

deliverance

deliverance of a ſhoote. And double nockinge is uſed for double ſuertye of the ſhafte. And thus farre as concerninge a hoole ſteele. Peecinge of a ſhaft with Braſell and Hollie, or other heavye woodes, is to make the ende * compaſſe heavye with the feathers in flyinge, for the ſtedfaſter ſhootinge. For if the ende were plumpe heavye with leade and the wood next it light, the head ende would ever be downwards, and never flye ſtreight. Two pointes in peecinge be enough, leaſt the moyſtneſſe of the earth enter to much into the peecinge, and ſo louſe the glue. Therefore many pointes be more pleaſaunte to the eye, than profitable for the uſe. Some uſe to peece theyr ſhaftes in the nocke with Braſell or Hollye, to counterwey with the heade, and I have ſeene ſome for the ſame purpoſe bore an hole a litle beneath the nocke, and put leade in it. But yet none of theſe wayes be any thing needfull at all, for the nature of a feather in flying, if a man mark it well, is able to beare uppe a wonderful weight: and I thincke ſuch peecinge came uppe firſt, thus: when a good archer hath broken a good ſhaft, in the feathers, and for the fantaſie he hath had to it, he is loth to leeſe it, and therefore doth he peece it. And then by and by

* Compaſſe heavye, ſeems to ſignify proportionately heavy.

other,

other, either becauſe it is gaye, or els becauſe they will have a ſhaft like a good archer, cutteth theyr hole ſhaftes, and peeceth them againe: a thinge, by my judgmente, more coſtlye than nedefull. And thus have you hearde what woode, what faſhion, what nockinge, what peecinge, a ſtele muſt have. Now foloweth the featheringe.

Phi. I would never have thought you could have ſayde half ſo much of a ſtele, and, I thincke, as concerninge the litle feather, and the playne heade, there is but litle to ſaye. Tox. Litle, Yes, truly: for there is no one thinge in all ſhootinge ſo much to be looked on as the feather. For, firſt, a queſtion may he aſked: Whether any other thinge beſyde a feather, be fit for a ſhaft or no? If a feather only be fit, whether a gooſe feather onlye or no? If a gooſe feather be beſt, then whether there be any difference as concerninge the feather of an olde gooſe, and a younge gooſe; a gander, or a gooſe; a fenny gooſe, or an uplandiſhe gooſe? Againe, which is the beſt feather in any gooſe, the right winge or the left winge, the pinion feather, or any other feather: a whyte, blacke, or greye feather? Thirdly, in ſetting on your feather, whether it is pared or drawn with a

thicke rybbe, or a thinne rybbe, (the rybbe is the hard quill which divideth the feather) a long feather better or a ſhorte, ſet on near the nocke, or far from the nocke, ſet on ſtreight, or ſomewhat bowinge? And whether one or two feathers runne on the bowe. Fourthlye, in coulinge or ſheeringe, whether highe or lowe, whether ſomewhat ſwyne backed (I muſt uſe ſhooters wordes) or ſadle backed, whether rounde or ſquare ſhorne? And whether a ſhaft at any time ought to be plucked, and howe to be plucked?

PHI. Surely, *Toxophile*, I thincke many fletchers, although daylye they have theſe thinges in ure, if they were aſked ſodenly, what they could ſay of a fether, they could not ſaye ſo much. But I pray you let me heare you more at large expreſſe thoſe thinges in a feather, the which you packed up in ſo narrowe a roume. And firſt, whether any other thing may be uſed for a feather or not. TOX. That was the firſt pointe indede, and becauſe there foloweth many after, I will hye apace over them, as one that had many a mile to ryde. Shaftes to have had alwayes feathers, [4] *Plinius* in *Latine*, and [5] *Julius Pollux* in *Greke*, do plainlye ſhewe, yet

[4] Plin. 16. 36. [5] J. Pol. 1. 10.

onlye

onlye the *Lycians* I reade in [6] *Herodotus*, to have uſed ſhaftes without feathers. Onelye a feather is fit for a ſhaft for two cauſes, firſt becauſe it is * leath, weake to geve place to the bowe, then becauſe it is of that nature, that it will ſtarte up after the bowe. So plate, woode, or horne, cannot ſerve, becauſe they will not geve place. Againe, clothe, paper, or parchmente, cannot ſerve, becauſe they will not ryſe after the bowe, therefore a feather is only meete, becauſe it only will do both. Nowe to loke on the feathers of all maner of byrdes, you ſhall ſee ſome ſo lowe, weake and ſhort, ſome ſo courſe, ſtore and harde, and the ribbe ſo brickle, thin and narrow, that it can neither be drawen, pared, nor yet well ſet on, that excepte it be a ſwanne for a deade ſhaft, (as I knowe ſome good archers have uſed) or a ducke for a flight, which laſtes but one ſhoote, there is no feather but onlye of a gooſe that hath all commodities in it. And trulye at a ſhorte butte, which ſome man doth uſe, the peacock feather doth ſeldome kepe up the ſhaft eyther right or level, it is ſo rough and heavye, ſo that manye men, which have taken them up for gayneſſe, hath layde them down agayne for profite,

[6] Herod. Pol.

* Leath is limber, flexible, eaſily giving way. Milton calls it lithe.

thus, for our purpoſe, the gooſe is the beſt feather, for the beſt ſhooter. PHI. No that is not ſo, for the beſt ſhooter that ever was, uſed other feathers. TOX. Yea, are you ſo cunninge in ſhootinge? I praye you who was that? PHI. *Hercules*, which had his ſhaftes feathered with eagles feathers, as [7] *Heſiodus* doth ſay. TOX. Well, as for *Hercules*, ſeeing neyther water nor lande, heaven nor hell, coulde ſcarce content him to abyde in, it was no marveile though ſelye poore gooſe feather coulde not pleaſe him to ſhoote withal; and againe, as for eagles, they flye ſo hye and builde ſo farre of, that they be very harde to come by. Yet well fare the gentle [8] gooſe, which bringeth to a man, even to his doore, ſo manye exceeding commodities. For the gooſe is mans comfort in warre and in peace, ſleepinge and wakinge. What prayſe ſoever is geven to ſhootinge, the gooſe may challenge the beſt part in it. Howe well dothe ſhe make a man fare at his table? Howe eaſilye dothe ſhe make a man lye in his bedde? Howe fit even as her feathers be only for ſhootinge, ſo be her quills fit only for writinge. PHI. Indede, *Toxophile*, that is the beſt prayſe you gave to a gooſe yet, and

[7] Heſiodus in Seuto. Her. [8] A Gooſe.

ſurely

ſurely I would have ſayde you had bene to blame, if you had overſkipte it.

Tox. The *Romaynes*, I trowe, *Philologe*, not ſo much becauſe a gooſe with crying ſaved their *Capitolium*, and heade toure, with their golden *Jupiter*, as *Propertius* doth ſay very pretely in this verſe,

Anſeris et tutum voce fuiſſe Jovem. Propertius.
Id eſt,
Theves on a night had ſtolne Jupiter, had a gooſe not a kekede.

Did make a golden [9] gooſe, and ſet her in the toppe of the *Capitolium*, and appointed alſo the *Cenſores* to allow out of the common butche yearely ſtipendes, for the findinge of certaine geeſe; the *Romaynes*, did not, I ſaye, geeve all this honour to a gooſe for that good dede onely, but for other infinite mo, which come daily to a man by geeſe; and ſurelye if I ſhould declame in the prayſe of any maner of beſt lyvinge, I would chuſe a gooſe. But the gooſe hath made us flee to farre from our matter. Now, Sir, ye have heard how a feather muſt be had, and that a gooſe feather onlye: it followeth of a young gooſe and an olde, and the reſidue belonginge to a feather: which thinge I will ſhortlye courſe over; whereof, when you knowe the pro-

[9] Livius 1. Dec. 5.

perties,

perties, you may fit your ſhaftes according to your ſhootinge, which rule you muſt obſerve in all other thinges to, becauſe no one faſhion or quantitye can be fit for every man, no more than a ſhooe or a cote can be. The olde gooſe feather is ſtiffe and ſtronge, good for a wynde, and fitteſt for a dead ſhaft: the younge gooſe feather is weake and fyne, beſt for a ſwifte ſhafte, and it muſt be couled at the firſt ſheering, ſomewhat hye, for with ſhootinge it will ſattle and faule very much. The ſame thing (althoughe not ſo much) is to be conſidered in a gooſe and a gander. A fenny gooſe, even as her fleſhe is blacker, ſtoorer, unholſomer, ſo is her feather, for the ſame cauſe, courſer, ſtoorer, and rougher, and therefore I have heard very good fletchers ſay, that the ſecond fether in ſome place is better than the pinion in other ſome. Betwixt the winges is litle difference, but that you muſt have divers ſhaftes of one flight, feathered with divers winges, for divers wyndes: for if the wynd and the feather go both one waye, the ſhafte will be caryed to much. The pinion feathers, as it hath the firſt place in the winge, ſo it hath the firſt place in good featheringe. You may know it afore it be pared, by a bought which is in it, and againe when it is couled, by the thickneſſe above, and the thick-

neſſe

neſſe at the grounde, and alſo by the ſtiffneſſe and fineſſe which will cary a ſhaft better, faſter and further, even as a fine ſayle cloth doth a ſhippe.

The coloure of the feather is leaſt to be regarded, yet ſomewhat to be loked on; for a good white you have ſometimes an ill greye. Yet ſurely it ſtandeth with good reaſon, to have the cocke feather blacke or greye, as it were to geve a man warninge to nocke right. The cocke feather is called that which ſtandeth above in right nockinge, which if you do not obſerve, the other feathers muſt needes runne on the bowe, and ſo marre your ſhote. And thus farre of the goodneſſe and choyce of your feather: now foloweth the ſetting on. Wherein you muſt looke that your feathers be not drawen for haſtineſſe, but pared even and ſtreight with diligence. The fletcher draweth a feather when it hath but one ſwappe at it with his knife, and then playneth it a litle, with rubbing it over his knife. He pareth it when he taketh leyſure and heede, to make everye part of the rybbe apt to ſtand ſtreight and even on upon the ſtele. This thing, if a man take not hede on, he may chaunce have cauſe to ſay ſo of his fletcher, as in dreſſinge of meate is commonlye ſayde of cookes: and that is, that God ſendeth us

good

good feathers, but the devill noughtye fletchers. If anye fletchers heard me ſay thus, they would not be angrye with me, excepte they were ill fletchers: and yet by reaſon, thoſe fletchers too ought rather to amende themſelves for doing ill, than be angrye with me for ſaying truth. The ribbe in a ſtiffe feather may be thinner, for ſo it will ſtande cleaner on: but in a weake feather you muſt leave a thicker ribbe, or els if the ribbe, which is the foundation and grounde wherein nature hath ſet every clefte of the feather, be taken to nere the feather, it muſt nedes folow, that the feather ſhall fall and droup down, even as any herbe doth which hath his roote to nere taken on with a ſpade. The length and ſhortneſſe of the feather ſerveth for divers ſhaftes, as a longe feather for a longe, heavye, or byg ſhafte, the ſhort feather for the contrarye. Againe, the ſhorte maye ſtande farther, the longe nerer the nocke. Your feather muſt ſtand almoſt ſtreight on, but yet after that ſort, that it may turne rounde in flyinge.

And here I conſider the wonderfull nature of ſhootinge, which ſtandeth altogether by that faſhion, which is moſt apt for quicke movinge, and that is by roundneſſe. For firſt the bowe muſt be gathered

gathered rounde, in drawinge it muſt come rounde compaſſe, the ſtringe muſt be rounde, the ſtele muſt be round, the beſt nocke rounde, the feather ſhorne ſomewhat rounde, the ſhaft in flyinge muſt turne rounde, and, if it flye far, it flyeth a rounde compaſſe, for eyther above or beneathe a rounde compaſſe hindereth the flyinge. Moreover, both the fletcher in makinge your ſhaft, and you in nockinge your ſhaft, muſt take heede that two feathers equally runne on the bow. For if one feather runne alone on the bowe, it ſhall quickely be worne, and ſhall not be able to match with the other feathers; and againe, at the lowſe, if the ſhaft be light, it will ſtart, if it be heavye, it will hoble. And thus as concerning ſettinge on of your feather. Now of coulinge.

To ſhere a ſhaft highe or lowe, muſt be as the ſhafte is, heavye or light, great or litle, long or ſhort, the ſwyne backed faſhion maketh the ſhaft deader, for it gathereth more ayre than the ſaddle backed, and therefore the ſaddle backe is ſurer for daunger of weather, and fitter for ſmothe flyinge. Againe, to ſhere a ſhaft rounde, as they were wont ſometimes to do, or after the tryangle faſhion, which is muche uſed now a dayes, both be good. For

roundneſſe is apte for flyinge of his own nature, and all maner of tryangle faſhion (the ſharpe pointe goinge before) is alſo naturallye apte for quicke entringe; and therefore fayth [10] *Cicero*, that cranes, taught by nature, obſerve in flyinge a tryangle faſhion alwayes, becauſe it is ſo apte to perce and go through the ayre withall. Laſt of all, pluckinge of feathers is nought, for there is no ſuretye in it, therefore let every archer have ſuch ſhaftes, that he may both know them and truſt them at every chaunge of weather. Yet, if they muſt nedes be plucked, plucke them as litle as can be, for ſo ſhall they be the leſſe unconſtant. And thus I have knit up in as ſhort a roume as I could, the beſt feathers, featheringe, and coulinge of a ſhaft.

Phi. I thincke ſurelye you have ſo taken up the matter with you, that you have left nothinge behinde you. Nowe you have broughte a ſhafte to the heade, which, if it were on, we had done as concerninge all inſtrumentes belonging to ſhootinge. Tox. Neceſſitye, the inventor of all goodneſſe (as all authors in a manner do ſaye) amonges all other thinges invented a ſhaft head, firſt to ſave the end from breakinge, then it made

[10] De Nat. Deor.

it

it ſharpe it ſticke better, after it made it of ſtrong matter, to laſt better: laſt of all, experience and wyſedome of men hath brought it to ſuch a perfitneſſe, that there is no one thinge ſo profitable belonging to artillerye, either to ſtrike a mans enemye ſorer in warre, or to ſhoote nerer the marke at home, than is a fitte heade for both purpoſes. For if a ſhaft lacke a heade, it is worth nothing for neyther uſe. Therefore, ſeeinge heades be ſo neceſſarye, they muſt of neceſſitye be well loked upon. Heades for warre, of longe time hath bene made, not onlye of divers matters, but alſo of divers faſhions. The *Troyans* had heades of yron, as this verſe, ſpoken of *Pandarus*, ſheweth;

Up to the pappe his ſtringe did he pull, his ſhaft to the harde yron. Iliad 4.

The *Grecians* had heades of braſſe, as *Ulyſſes* ſhaftes were headed, when he ſlewe *Antonius* and the other wowers of *Penelope*.

---Quite throughe a dore ſlewe a ſhaft with a braſſe head. Odyſſ. 21.

It is playne in [1] *Homer*, where *Menelaus* was wounded of *Pandarus* ſhaftes, that the heades were not glewed on, but tyed on with a ſtring, as the

[1] Iliad. 4.

commentaryes in *Greke* plainly tell. And therefore ſhooters, at that time, uſed to carye theyr ſhaftes without heades, until they occupyed them, and then ſet on an head, as it appeareth in *Homer*, the twenty-firſt booke *Odyſſey*, where *Penelope* brought *Ulyſſes* bow downe amonges the gentlemen which came on wowing to her, that he which was able to bende it and drawe it, might enjoy her, and after her folowed a mayde, ſayth [2] *Homer*, caryinge a bagge full of heades, both of yron and braſſe.

The men of *Scythia* uſed heads of braſſe. The men of *Inde* uſed heads of yron. The *Ethiopians* uſed heads of hard ſharpe ſtone, as both [3] *Herodotus* and *Pollux* doth tell. The *Germaines*, as *Cornelius Tacitus* doth ſaye, had theyr ſhaftes headed with bone, and manye countryes, both of olde time and nowe, uſe heades of horne. But, of all other, yron and ſtele muſt nedes be the fitteſt for heades. [4] *Julius Pollux* calleth otherwyſe than we do, where the feathers be the heade, and that which we call the heade, he calleth the point.

Faſhion of heades is divers, and that of olde time: two manner of arrowes heades, ſayth *Pollux*, was

[2] Odyſſ. 21. [3] Herod. Clio. Polym. [4] J. Pol. 1. 10.

uſed

uſed in olde time. The one he calleth ὄγκινος deſcribinge it thus, havinge two pointes or barbes, lokinge backeward to the ſtele and the feathers, which ſurelye we call in *Engliſhe* a brode arrowe head, or a ſwalowe tayle. The other he calleth γλῶχις, having two pointes ſtretchinge forwarde, and this *Engliſhemen* do call a forke heade: both theſe two kindes of heades were uſed in *Homers* dayes, for *Teucer* uſed forked heades, ſayinge thus to *Agamemnon*,

Eight good ſhaftes have I ſhot ſith I came, ech one with a forke heade. Iliad. 8.

Pandarus heades and *Ulyſſes* heades were brode arrowe heades, as a man maye learne in *Homer*, that would be curious in knowinge that matter. *Hercules* uſed forked heades, but yet they had three pointes or forkes, when other mens had but two. The *Parthians* at that great battaile where they ſlue riche *Craſſus* and his ſonne, uſed brode arrowe heads, whiche ſtacke ſo ſore that the [5] *Romaynes* could not pull them out againe. *Commodus* the Emperour uſed forked heades, whoſe faſhion [6] *Herodian* doth lively and naturallye deſcribe, ſayinge, that they were like the ſhap of a newe mone, wherewith he woulde ſmite the head of a birde, and never

[5] Plutarchus in Craſſo. [6] Herod. 1.

miſſe;

miſſe; other faſhion of heades have not I redde on. Our *Engliſhe* heades be better in warre than eyther forked heades or brode arrowe heades. For firſt, the ende beinge lighter, they flee a great deale the faſter, and, by the ſame reaſon, geveth a farre ſorer ſtripe. Yea, and, I ſuppoſe, if the ſame litle barbes which they have, were clean put awaye, they ſhould be farre better. For this every man doth graunt, that a ſhaft, as long as it flyeth, * turnes, and when it leaveth turning, it leaveth going any farther. And every thing that enters by a turninge and boringe faſhion, the more flatter it is, the worſe it enters, as a knife, though it be ſharpe, yet, becauſe of the edges, will not bore ſo well as a bodkin, for everye rounde thinge enters beſt; and therefore nature, ſayth *Ariſtotle*, made the raine droppes round, for quicke percinge the ayre. Thus, eyther ſhaftes turne not in flyinge, or elſe our flat arrow heades ſtop the ſhaft in entering. PHI. But yet, *Toxophile*, to hold your communication a litle, I ſuppoſe the flat head is better, both becauſe it maketh a greater hole, and alſo becauſe it ſtickes faſter in. TOX. Theſe

* If it be true, as we believe it is, that a ſhaft turns round in flying, it is not true that triangular ſhafts are good for piercing, as has been ſaid by the author, nor that Commodus could intercept the neck of a bird between the two points of a half moon.

two reaſons, as they be both true, ſo they be both nought. For firſt, the leſſe hole, if it be deepe, is the worſe to heale againe: when a man ſhooteth at his enemy, he deſyreth rather that it ſhould enter farre than ſticke faſt. For what remedye is it, I praye you, for him that is ſmitten with a deepe wounde, to pull out the ſhaft quicklye, except it be to haſt his death ſpedelye? Thus heades which make a litle hole and deep, be better in warre, than thoſe which make a great hole and ſticke faſt in. [7] *Julius Pollux* maketh mention of certaine kindes of heades for warre, which beare fyre in them, and [8] Scripture alſo ſpeaketh ſomewhat of the ſame. [9] *Herodotus* doth tell a wonderfull policy to be done by *Xerxes*, what time he beſieged the great tower in *Athens*: He made his archers binde theyr ſhaft heades about with towe, and then ſet it on fyre and ſhoote them, which thing done by many archers, ſet all the place on fyre, which were of matter to burne: and, beſydes that, daſed the men within, ſo that they knew not whyther to turne them. But, to make an end of all heades for warre, I woulde wyſhe that the heade makers of *Englande* ſhould make theyr ſheafe arrow heades more harder pointed than they be: for I myſelfe have ſeene of late ſuch

[7] Pollux 7. [8] Pſalm 7. [9] Herod. Vran.

heades

heades ſet upon ſheaſe arrowes, as the officers, if they had ſeene them, would not have bene content withall.

Nowe as concerninge heades for prickinge, which is our purpoſe, there be divers kindes, ſome be blont heades, ſome ſharpe, ſome both blonte and ſharpe. The blonte heades men uſe, becauſe they perceive them to be good to kepe a lengthe withall, they kepe a good lengthe, becauſe a man pulleth them no further at one time than at another; for in feelinge the plompe ende alwayes equallye, he may lowſe them. Yet, in a winde, and againſt the winde, the weather hath ſo much power on the brode ende, that no man can kepe no ſure length with ſuch a head; therefore a blont head, in a caulme or downe a winde, is very good, otherwiſe none worſe. Sharpe heades at the ende, without any ſhoulders, (I call that the ſhoulders in a heade which a mans finger ſhall feele afore it come to the point) will perch quicklye through a winde, but yet it hath two diſcommodities, the one that it will kepe no length, it kepeth no length, becauſe no man can pull it, certainly as farre at one time as at another: it is not drawen certainly ſo farre one time as at another, becauſe it

lacketh

lacketh ſhoulderinge, wherewith, as with a ſure token, a man might be warned when to louſe; and alſo becauſe men are afrayd of the ſharpe pointe for ſettinge it in the bowe. The ſecond incommoditye is when it is lighted on the grounde, the ſmall point ſhall everye time be in jeopardye of hurtinge, which thinge, of all other, will ſoneſt make the ſhaft leſe the length. Nowe, when blont heades be good to kepe a length withall, yet nought for a winde; ſharpe heades good to perch the weather withal, yet nought for a length; certaine heade makers, dwellinge in *London*, perceyving the commoditye of both kindes of heades, joyned with a diſcommoditye, invented new files and other inſtrumentes, wherewith they brought heades for prickinge to ſuch a perfitneſſe, that all the commodityes of the two other heades ſhould be put in one heade, without any diſcommodity at all. They made a certaine kinde of heades, which men call Hie Rigged, Creaſed, or Shouldred heades, or Silver-ſpoon heades, for a certaine likeneſſe that ſuch heades have with the knob ende of ſome ſilver ſpones. Theſe heades be good both to kepe a length withall, and alſo to perche a winde withall. To kepe a length withall, becauſe a man maye certainly pull it to the ſhoulderinge every

ſhoote, and no farther; to perch a winde withall, becauſe the point, from the ſhoulder forward, breaketh the weather as all other ſharpe thinges doo. So the blont ſhoulder ſerveth for a ſure length kepinge, the pointe alſo is ever fit for a roughe and great weather percinge. And thus much, as ſhortly as I could, as concerninge heades both for warre and peace. PHI. But is there no cunninge as concerninge ſetting on of the heade. TOX. Well remembred. But that point belongeth to fletchers, yet you may deſyre him to ſet your heade full on, and cloſe on. Full on is when the woode is bet harde up to the ende or ſtoppinge of the heade; cloſe on, is when there is left woode on everye ſyde the ſhafte, enoughe to fill the head withall, or when it is neyther too litle nor yet too great. If there be anye fault in any of theſe pointes, the heade, when it lighteth on an harde ſtone, or grounde, will be in jeopardye, eyther of breakinge, or els otherwiſe hurtinge. Stopping of heades eyther with leade or any thinge els, ſhall not nede nowe, becauſe every ſilver ſpoone, or ſhouldred heade, is ſtopped of itſelfe. Shorte heades be better than longe: for firſt, the longe heade is worſe for the maker to file ſtreight compaſſe everye waye; againe, it is worſe for the fletcher

to

to ſet ſtraight on; thirdlye, it is alwayes in more jeopardye of breakinge when it is on. And now, I trowe, *Philologe*, we have done as concerninge all inſtrumentes belonging to ſhootinge, which every ſere archer ought to provide for himſelfe. And there remayneth two thinges behinde, which be general or common to every man, the weather and the marke, but, becauſe they be ſo knit with ſhootinge ſtraighte, or kepinge of a lengthe, I will refer them to that place; and now we will come (God willinge) to handle our inſtrumentes, the thinge that every man deſyreth to do well. PHI. If you teache me ſo well to handle the inſtrumentes as you have deſcrybed them, I ſuppoſe I ſhall be an archer good enoughe. TOX. To learne any thinge, (as you know better than I, *Philologe*) and eſpeciallye to do a thinge with a mans handes, muſt be done, if a man would be excellent, in his youthe. Younge trees in gardens, which lacke all ſenſes, and beaſtes without reaſon, when they be younge, may, with handlinge and teachinge, be brought to wonderfull thinges.

And this is not onlye true in natural thinges, but in artificiall thinges to, as the potter moſt cunningly doth caſt his pottes when his claye is ſoft

and workable, and waxe taketh print when it is warme, and leathie weake, not when clay and waxe be harde and olde: and even ſo, every man in his youth, both with witte and bodye, is moſt apte and pliable to receive any cunninge that ſhould be taught him.

This communication of teachinge youth, maketh me remember the right worſhipful, and my ſingular good maiſter, Sir *Humphreye Wingfielde*, to whom, next God, I ought to referre, for his manifold benefits beſtowed on me, the pore talent of learninge which God hath lent me: and for his ſake do I owe my ſervice to all other of the name and noble houſe of the *Wingfieldes*, both in worde and deede. This worſhipful man hath ever loved and uſed to have many children brought up in learninge in his houſe, amonges whom I myſelfe was one. For whom at terme-times he would bringe down from *London* both bowe and ſhaftes, and, when they ſhould playe, he would go with them himſelfe into the fielde, and ſee them ſhoote, and he that ſhotte fayreſt, ſhould have the beſt bowe and ſhaftes, and he that ſhotte ill favouredly, ſhould be mocked of his fellowes, till he ſhotte better.

Would

Would to God all *Englande* had uſed, or would uſe to laye the foundation, after the example of this worſhipful man, in bringinge up children in the booke and the bowe: by which two thinges the hole common wealthe, both in peace and warre, is chieflye ruled and defended withall.

But to our purpoſe, he that muſt come to this high perfectneſs in ſhootinge, which we ſpeake of, muſt nedes beginne to learne it in his youthe, the omittinge of which thinge in *England*, both maketh fewer ſhooters, and alſo every man, that is a ſhooter, ſhoote worſe than he might if he were taught. PHI. Even as I knowe this is true, which you ſaye, even ſo, *Toxophile*, you have quite diſcouraged me, and drawen my minde cleane from ſhootinge, ſeeinge, by this reaſon, no man that hath not uſed it in his youthe, can be excellent in it. And I ſuppoſe the ſame reaſon would diſcourage many other mo, if they heard you talk after this ſort. TOX. This thinge, *Philologe*, ſhall diſcourage no man that is wyſe. For I will prove that wyſedome may worke the ſame thinge in a man, that nature doth in a childe.

A childe by three thinges is broughte to excellencye. By aptneſſe, deſyre, and feare: aptneſſe maketh

maketh him pliable, like waxe, to be formed and faſhioned, even as a man would have him. Deſyre, to be as good, or better, than his fellowes: and fear of them whom he is under, will cauſe him take great laboure and paine with diligente heede, in learninge any thing, whereof proceedeth, at the laſt, excellencye and perfectneſſe.

A man maye, by wyſedome in learninge of any thinge, and ſpeciallye to ſhoote, have three like commodityes alſo, whereby he may, as it were, become yonge againe, and ſo attaine to excellencye. For as a childe is apt by naturall youthe, ſo a man, by uſinge at the firſt weake bowes, farre underneth his ſtrength, ſhall be as pliable and redye to be taughte fayre ſhootinge as any childe: and dailye uſe of the ſame ſhall both keepe him in fayre ſhootinge, and alſo at the laſt bringe him to ſtronge ſhootinge.

And, inſtede of the fervent deſyre which provoketh a child to be better than his felowe, let a man be as much ſtirred up with ſhamefaſtnes to be worſe than all other. And the ſame place that feare hath in a childe, to compel him to take paine, the ſame hath love of ſhootinge in a man, to cauſe him

him forſake no labour, without which no man nor childe can be excellent. And thus, whatſoever a childe may be taught by aptneſſe, deſyre, and fear, the ſame thinge in ſhootinge may a man be taught by weake bowes, ſhamefaſtneſſe and love.

And hereby you may ſee that that is true which *Cicero* ſayth, that a man, by uſe, may be brought to a newe nature. And this I dare be bould to ſaye, that anye man which will wiſelye beginne, and conſtantly perſevere in his trade of learninge to ſhoote, ſhall attaine to perfectneſſe therein. PHI. This communication, *Toxophile*, doth pleaſe me very well, and now I perceive that moſt generally and chiefly youthe muſt be taught to ſhoote, and, ſecondarilye, no man is debarred therefrom except it be more throughe his own negligence, for becauſe he will not learne, than any diſabilitye becauſe he cannot learne. Therefore, ſeeinge I will be glad to folowe your counſel in choſinge my bowe and other inſtrumentes, and alſo am aſhamed that I can ſhoote no better than I can, moreover, havinge ſuch a love towarde ſhootinge by your good reaſons to daye, that I will forſake no laboure in the exerciſe of the ſame, I beſeech you imagine that we had both bow and ſhaftes here, and teache me how

how I ſhould handle them; and one thinge I deſyre you, make me as fayre an archer as you can.

For this I am ſure, in learninge all other matters, nothing is brought to the moſt profitable uſe, which is not handled after the moſt comelye faſhion. As maiſters of fence have no ſtroke fitte eyther to hitte an other, or els to defende himſelfe, which is not joyned with a wonderfull comlineſſe. A cooke cannot choppe his herbes neyther quickely nor handſomely, excepte he kepe ſuch a meaſure mith his choppinge knyves, as would delight a man both to ſee him and heare him. Every handye craſteman that workes beſte for his owne profite, workes moſt ſemely to other mens ſighte. Agayne in buildinge a houſe, in makinge a ſhippe, every parte, the more hanſomlye they be joyned for * profite and laſte, the more comelye they be faſhioned to every mans ſight and eye.

Nature itſelfe taught men to joyne alwayes well-favouredneſſe with profitableneſſe. As in man, that joynte or piece which is by any chaunce deprived of his comlineſſe, the ſame is alſo debarred of his uſe and profitableneſſe. And he that is gogle

* Profite and laſte, convenience and duration.

eyde,

eyde, and lokes a ſquinte, hath both his countenaunce clene marred, and his ſight ſore blemiſhed, and ſo in all other members like. Moreover, what time of the year bringeth moſt profite with it for mans uſe, the ſame alſo covereth and decketh both earth and trees with moſt comlineſſe for mans pleaſure. And that time which taketh away the pleaſure of the grounde, caryeth with him alſo the profite of the grounde, as every man by experience knoweth in harde and roughe winters. Some thinges there be which hath no other ende, but only comlineſſe, as payntinge and dauncing. And vertue itſelfe is nothinge elſe but comlineſſe, as all *Philoſophers* do agree in opinion; therefore, ſeeinge that which is beſt done in any matters, is alwayes moſt comlye done, as both *Plato* and *Cicero* in many places do prove, daily experience doth teache in other thinges, I praye you, as I ſaid before, teache me to ſhoote as fayre, wellfavouredly, as you can ymagen. Tox. Trulye, *Philologe*, as you prove very well in other matters, the beſt ſhootinge is alwayes the moſt comlye ſhootinge; but this you know as well as I, that *Craſſus* ſheweth in *Cicero*, that, as comlyneſſe is the chiefe pointe, and moſt to be ſought for in all thinges, ſo comlyneſſe only can never be taughte by any arte or craft; but may

be perceyved well when it is done, not deſcribed well how it ſhould be done. Yet, nevertheleſſe, to come to it there be many wayes, which wyſe men hath aſſayed in other matters, as if a man would folowe, in learninge to ſhoote fayre, the noble paynter *Zeuxes* in payntinge *Helena*, which, to make his image beautiful, did choſe out five of the faireſt maydes in all the countrye about, and, in beholdinge them, conceyved and drue out ſuch an image, that it farre exceeded all other, becauſe the comlineſſe of them all was brought into one moſt perfit comlineſſe: ſo likewyſe in ſhootinge, if a man would ſet before his eyes five or ſix of the faireſt archers that ever he ſaw ſhoote, and of one learne to ſtande, of another to drawe, of another to lowſe, and ſo take of every man what every man could do beſt; I dare ſaye, he ſhould come to ſuch a comlineſſe as never man came to yet.

PHI. This is very well trulye, but I pray you teache me ſomewhat of ſhooting fayre yourſelfe.

TOX. I can teache you to ſhoote fayre, even as *Socrates* taughte a man ones to know God; for, when he aſked him what was God, Nay, ſayth he, I can tell you better what God is not, as God is not ill, God is unſpeakable, unſearchable, and ſo forth;

forth: even likewyſe can I ſay of fayre ſhootinge, It hath not this diſcommodity with it nor that diſcommodity; and, at laſt, a man may ſo ſhift all the diſcommodityes from ſhootinge, that there ſhall be left nothinge behinde but fayre ſhootinge. And to do this the better, you muſt remember how that I toulde you, when I deſcrybed generallye the hole nature of ſhootinge, that fayre ſhootinge came of theſe thinges, of ſtandinge, nockinge, drawinge, houldinge, and lowſinge, the which I will go over as ſhortly as I can, deſcribinge the diſcommodities that men commonly uſe in all partes of theyr bodyes, that you, if you faulte in anye ſuch, may know it, and ſo go about to amende it. Faultes in archers do exceed the nomber of archers, which come with uſe of ſhootinge withoute teachinge. Uſe and cuſtome ſeperated from knowledge and learninge, doth not only hurt ſhootinge, but the moſt weightye thinges in the world beſyde: and, therefore, I marveile much at thoſe people which be the maintayners of uſes without knowledge, having no other worde in theyr mouth but this *uſe*, *uſe*, *cuſtome*, *cuſtome*. Such men, more wilfull than wyſe, beſyde other diſcommodityes, take all place and occaſion from all amendment. And this I ſpeake generallye of uſe and cuſtome. Which

thinge, if a learned man had it in hand that would applye it to any one matter, he might handle it wonderfully. But, as for ſhooting, uſe is the only cauſe of all faultes in it, and therefore children, more eaſely and ſooner, may be taught to ſhoote excellently than men, becauſe children may be taught to ſhoote well at the firſt, men have more pain to unlearne theyr ill uſes, than they have labour afterwarde to come to good ſhootinge.

All the diſcommodityes which ill cuſtome hath graffed in archers, can neyther be quickly pulled oute, nor yet ſoone reckoned of me, there be ſo many. Some ſhooteth his head forwarde, as though he would byte the marke; another ſtareth with his eyes, as though they ſhould flye out; another winketh with one eye and loketh with the other; ſome make a face with wrything theyr mouth and countenaunce ſo, as though they were doinge you wotte what; another blereth oute his tongue; another byteth his lippes; another holdeth his necke awrye. In drawinge, ſome fet ſuch a compaſſe, as though they would turne about, and * bleſſe all the field; other heave theyr hand now

* This alludes to the actions of the Romiſh prieſt in public benedictions. This paſſage may explain a very obſcure phraſe in Spenſer, who calls waving the ſword in circles, bleſſing the ſword.

up

up now downe, that a man cannot decerne whereat they would ſhoote: another waggeth the upper end of his bow one way, the nether ende another way. Another will ſtand pointing his ſhaft at the marke a good while, and, by and by, he will geve him a whippe, and away or a man witte. Another maketh ſuch a wreſtlinge with his gere, as thoughe he were able to ſhoote no more as longe as he lived. Another draweth ſoftlye to the middes, and, by and by, it is gone you cannot know howe. Another draweth his ſhaft lowe at the breaſt, as thoughe he would ſhoote at a roving marke, and, by and by, he lifteth his arme up pricke heyght. Another maketh a wrynchinge with his backe, as thoughe a man pinched him behinde. Another coureth downe, and layeth out his buttockes, as thoughe he ſhould ſhoote at crowes. Another ſetteth forwarde his left legge, and draweth back with heade and ſhoulders, as thoughe he pulled at a rope, or elſe were afrayed of the mark. Another draweth his ſhaft well, untill within two fingers of the heade, and then he ſtayeth a little, to loke at his marke, and, that done, pulleth it up to the head, and lowſeth: which waye, although ſome excellent ſhooters do uſe, yet ſurelye it is a fault, and good mennes faultes are not to be folowed. Some drawe

to

to farre, ſome to ſhort, ſome to ſlowlye, ſome to quicklye, ſome hold over longe, ſome let go over ſone. Some ſette theyr ſhafte on the grounde, and fetcheth him upwarde; another pointeth up towarde the ſkye, and ſo bringeth him downwardes.

Ones I ſawe a man which uſed a bracer on his cheke, or elſe he had ſcratched all the ſkinne of the one ſyde of his face with his drawinge-hande. Another I ſaw, which, at every ſhote, after the looſe, lifted up his righte legge ſo far that he was ever in jeopardye of faulinge. Some ſtampe forwarde, and ſome leape backward. All theſe faultes be eyther in the drawinge, or at the looſe; with many other mo, which you may eaſelye perceyve, and ſo go about to avoyde them.

Now afterward, when the ſhaft is gone, men have many faultes, which evill cuſtome hath brought them to, and ſpeciallye in cryinge after the ſhaft, and ſpeaking wordes ſcarce honeſt for ſuch an honeſt paſtime.

Such wordes be very tokens of an ill minde, and manifeſt ſignes of a man that is ſubject to inmeſurable affections. Good mennes eares do abhorre them,

them, and an honeſt man therefore will avoyde them. And beſydes thoſe which muſt needes have theyr tongue thus walkinge, other men uſe other faultes, as ſome will take theyr bowe and wrythe and wrinche it, to pull in his ſhaft, when it flyeth wyde, as if he drave a cart. Some will geve two or three ſtrydes forwarde, daunſinge and hoppinge after his ſhaft, as longe as it flyeth, as though he were a madde man. Some, which feare to be to farre gone, runne backwarde, as it were to pull his ſhafte backe. Another runneth forwarde, when he feareth to be ſhorte, heavinge after his armes, as thoughe he woulde helpe his ſhafte to flye. Another wrythes, or runneth aſyde, to pull in his ſhafte ſtraight. One liſteth up his heele, and ſo holdeth his foote ſtill, as longe as his ſhafte flyeth. Another caſteth his arme backwarde after the louſe. And another ſwynges his bowe about him, as it were a man with a ſhafte to make roume in a game place. And manye other faultes there be, which now come not to my remembraunce. Thus, as you have hearde, many archers, with marringe theyr face and countenaunce, with other partes of theyr bodye, as it were men that ſhould daunce antiques, be farre from the comely porte in ſhootinge, which he that would be excellent muſt loke for.

Of

Of theſe faultes I have very many myſelfe, but I talke not of my ſhootinge, but of the general nature of ſhootinge. Now ymagen an archer that is cleane without all theſe faultes, and I am ſure every man would be delighted to ſee him ſhoote.

And althoughe ſuch a perfite comlyneſſe cannot be expreſſed with any precepte of teachinge, as *Cicero* and other learned men do ſay, yet I will ſpeake (according to my little knowledge) that thing in it, which if you folowe, although you ſhall not be without faulte, yet your faulte ſhall neyther quickly be perceyved, nor yet greatly rebuked of them that ſtand by. Standing, nocking, drawing, holding, lowſing, done as they ſhould be done, make fayre ſhootinge.

The firſt point is when a man ſhould ſhoote, to take ſuch [10] footinge and ſtandinge, as ſhall be both comely to the eye, and profitable to his uſe, ſetting his countenaunce and all the other partes of his bodye after ſuch a behaviour, and port, that both all his ſtrength may be employed to his own moſt advantage, and his ſhote made and handled to other mens pleaſure and delyte. A man muſt

[10] Standinge.

not

not go to haſtely to it, for that is raſhneſſe, nor yet make to much to do about it, for that is curioſity; the one foote muſt not ſtand to far from the other, leaſt he ſtoupe to much, which is unſemely, nor yet to nere together, leaſt he ſtande to ſtreyghte uppe, for ſo a man ſhall neyther uſe his ſtrength well, nor yet ſtande ſtedfaſtlye.

The mean betwixt both muſt be kept, a thinge more pleaſaunt to behold when it is done, than eaſy to be taught how it ſhould be done.

To [1] nocke well is the eaſyeſt pointe of all, and therein is no cunninge, but only diligente heede gevinge, to ſet his ſhafte neyther to hye nor to lowe, but even ſtreight overwharte his bowe. Unconſtant nockinge maketh a man leeſe his lengthe. And beſydes that, if the ſhafte ende be hye, and the bowe-hand low, or contrarye, both the bowe is in jeopardye of breakinge, and the ſhaft, if it be little, will ſtart: if it be greate, it will hobble. Nocke the cocke fether upward alwayes, as I toulde you when I deſcrybed the fether. And be ſure alwayes that your ſtringe ſlip not out of the nocke, for then all is in jeopardye of breakinge.

[1] Nockinge.

[2] Drawinge well is the beſt part of ſhootinge. Men in oulde time uſed other maner of drawinge than we do. They uſed to drawe lowe at the breaſt, to the right pappe, and no further; and this to be true is plaine in *Homer*, where he deſcrybeth *Pandarus* ſhootinge.

Up to the pap his ſtringe did he pull, his ſhafte to the hard heade. Iliad 4.

The noble women of *Scythia* uſed the ſame faſhion of ſhootinge lowe at the breſt, and, becauſe theyr left pappe hindred theyr ſhooting at the lowſe, they cut it off when they were young, and therefore they be called, in lacking theyr pappe, *Amazones*. Nowe a daye, contrarywiſe, we drawe to the righte eare, and not to the pappe. Whether the old waye in drawinge lowe to the pappe, or the new way, to drawe alofte to the eare, be better, an excellent wryter in *Greeke*, called *Procopius*, doth ſaye his minde, ſhewinge that the olde faſhion in drawinge to the pappe was noughte of no pithe, and therefore, ſayth *Procopius*, is artillery diſprayſed in *Homer*, which calleth it ἀλίδανος, *i. e.* weake, and able to do no good. Drawinge to the eare he prayſeth greatlye, whereby men ſhoote both ſtronger and longer: drawinge therefore to the eare is better than to drawe at the breſt. And one thinge

[2] Drawinge.

commeth

commeth into my remembraunce nowe, *Philologe*, when I ſpeak of drawinge, that I never redde of other kinde of ſhootinge, than drawinge with a mans hande eyther to the breſte or eare: this thing have I ſought for in *Homer*, *Herodotus*, and *Plutarch*, and therefore I marveile how [3] croſbowe come firſt uppe, of the which, I am ſure, a man ſhall find litle mention made on any good author. *Leo* the Emperour would have his ſouldiours drawe quicklye in warre, for that maketh a ſhaft flye apace. In ſhootinge at the prickes, haſtye and quicke drawinge is neyther ſure nor yet comely. Therefore to drawe eaſely and uniformelye, that is for to ſay, not wagginge our hand, now upward, now downeward, but alwayes after one faſhion, untill you come to the rigge or ſhouldringe of the heade, is beſt both for profite and ſeemelineſſe. [4] Holdinge muſt not be longe, for it both putteth a bowe in jeopardye, and alſo marreth a mans ſhote; it muſt be ſo litle, that it may be perceyved better in a mans minde, when it is done, than ſeene with a mans eyes when it is in doinge. [5] Lowſinge muſt be much like. So quicke and harde, that it be without all girdes, ſo ſoft and gentle, that the ſhafte flye not as it were ſent out of a bowe-caſe. The

[3] Croſbowes. [4] Holdinge. [5] Lowſinge.

meane betwixt both, which is perfite lowſinge, is not ſo harde to be folowed in ſhootinge as it is to be deſcrybed in teachinge. For cleane lowſinge, you muſt take heede of hitinge any thinge about you. And for the ſame purpoſe, *Leo* the Emperour would have all archers in warre to have theyr heades pouled, and theyr beardes ſhaven, leaſt the heere of theyr heads ſhould ſtoppe the ſighte of the eye, the heere of theyr beards hinder the courſe of the ſtringe. And theſe preceptes, I am ſure *Philologe*, if you folowe, in ſtanding, nocking, drawing, holding, and lowſing, ſhall bring you at the laſt to excellent fayre ſhootinge. PHI. All theſe thinges, *Toxophile*, although I both now perceyve them thoroughlye, and alſo will remember them diligentlye: yet to-morrowe, or ſome other day when you have leyſure, we will go to the prickes, and put them by litle and litle in experience. For teachinge not folowed, doeth even as much good as bookes never looked upon. But now, ſeinge you have taughte me to ſhoote fayre, I pray you tell me ſomewhat, how I ſhould ſhoote neare, leaſt that proverbe might be ſayde juſtlye of me ſome time, *He ſhootes like a gentleman fayre and farre off.* TOX. He that can ſhoote fayre, lacketh nothing but ſhooting ſtreight, and keeping of a length,

whereof

whereof commeth hittinge of the marke, the ende both of ſhootinge, and alſo of this our communication. The handling of the wether and the marke, becauſe they belonge to ſhootinge ſtreight, and keping of a length, I will joyne them together, ſhewinge what thinges belonge to kepinge of a lengthe, and what to ſhootinge ſtreight.

The greateſt enemye of ſhooting is the [6] winde and the weather, whereby true kepinge a lengthe is chieflye hindered. If this thinge were not, men, by teachinge, might be brought to wonderfull neare ſhootinge. It is no marveile if the litle poore ſhaft, beinge ſent alone ſo hye in the ayre, into a great rage of wether, one winde toſſinge it that waye, another this waye, it is no marveile, I ſaye, though it leeſe the length, and miſſe that place where the ſhooter had thought to have found it. Greater matters than ſhootinge are under the rule and will of the weather, as in ſaylinge on the ſea. And likewyſe, as in ſaylinge, the chiefe point of a good maſter is to know the tokens of chaunge of wether, the courſe of the wyndes, that thereby he may the better come to the haven: even ſo the beſt propertye of a good ſhooter is to knowe the nature of

[6] Wynde and wether.

the

the windes, with him and againſt him, and thereby he maye the nerer ſhoote at his marke. Wyſe mayſters, when they cannot winne the beſt haven, they are glad of the next: good ſhooters alſo, that cannot when they woulde hit the marke, will labour to come as nigh as they can. All thinges in this worlde be unperfite and unconſtant, therefore let every man acknowledge his own weakneſſe in all matters, greate and ſmall, weightye and merye, and glorifye him, in whom onlye perfite perfiteneſſe is. But now, Sir, he that will at all adventures uſe the ſeas, knowinge no more what is to be done in a tempeſt than in a caulme, ſhall ſoone become a merchaunt of ele ſkinnes; ſo that ſhooter which putteth no difference, but ſhooteth in all alike, in roughe weather and fayre, ſhall alwayes put his winninges in his eyes. Litle boates and thinne boordes cannot endure the rage of a tempeſt. Weake bowes, and light ſhaftes cannot ſtande in a roughe wynde. And likewiſe, as a blind man, which ſhould go to a place where he had never beene afore, that hath but one ſtreight waye to it, and of eyther ſyde hooles and pittes to faule into, now fauleth into this hoole, and then into that hoole, and never cometh to his journey ende, but wandereth alwayes here and there, further and further

of;

of; ſo that archer which ignorantly ſhooteth, conſidering neyther fayre nor foule, ſtandinge nor nockinge, fether nor head, drawinge nor lowſinge, nor any compaſſe, ſhall alwayes ſhoote ſhorte and gone, wyde and farre off, and never come neare, excepte perchaunce he ſtumble ſometime on the marke. For ignorance is nothing elſe but mere blindneſſe.

A maiſter of a ſhippe firſt learneth to know the comminge of a tempeſt, the nature of it, and how to behave himſelfe in it, eyther with chaunginge his courſe, or pulling downe his hye toppes and brode ſayles, being glad to eſchue as much of the wether as he can; even ſo a good archer will firſt, with diligent uſe and marking the weather, learne to knowe the nature of the winde, and, with wyſedome, will meaſure in his minde, how much it will alter his ſhote, eyther in length kepinge, or elſe in ſtreight ſhootinge, and ſo, with chaunging his ſtanding, or taking another ſhaft, the which he knoweth perfitely to be fitter for his purpoſe, eyther becauſe it is lower fethered, or elſe becauſe it is of a better wynge, will ſo handle with diſcretion his ſhote, that he ſhall ſeem rather to have the wether under his rule, by good heede gevinge, than the wether to rule his ſhaft by any ſodaine chaunginge.

Therefore,

Therefore, in ſhooting, there is as much difference betwixt an archer that is a good wether man, and an other that knoweth and marketh nothinge, as is betwixt a blinde man, and he that can ſee.

Thus, as concerninge the wether, a perfite archer muſt firſt learne to knowe the ſure flighte of his ſhaftes, that he may be bould alwayes to truſt them, than muſt he learne by daily experience all maner of kindes of wether, the tokens of it, when it will come, the nature of it when it is come; the diverſity and altering of it when it chaungeth, the decreaſe and diminiſhinge of it when it ceaſeth. Thirdlye, theſe thinges knowen, and every ſhote diligently marked, then muſt a man compare alwayes the wether and his footinge together, and, with diſcretion, meaſure them ſo, that whatſoever the wether ſhall take away from his ſhote, the ſame ſhall juſt footinge reſtore againe to his ſhote. This thinge well knowen, and diſcretelye handled in ſhootinge, bringeth more profite and commendation and prayſe to an archer, than any other thing beſydes. He that would know perfectly the wind and wether, muſt put differences betwixt times. For diverſity of time cauſeth diverſity of wether, as in the whole yeare. Spryng time, Sommer,

Faule

Faule of the leafe, and Winter: likewiſe in one daye, morninge, noontyde, afternoone, and even-tyde, both alter the wether, and chaunge a mans bow with the ſtrength of a man alſo. And to knowe that this is ſo, is enough for a ſhooter and artillerye, and not to ſearche the cauſe why it ſhould be ſo: which belongeth to a learned man and *Philoſophie*. In conſideringe the time of the year, a wyſe archer will folowe a good ſhipman; in winter and roughe weather, ſmall boates and litle pinkes forſake the ſeas: and at one time of the yeare no gallies come abrode: ſo likewyſe weake archers, uſinge ſmall and holowe ſhaftes, with bowes of litle pithe, muſt be content to geve place for a time. And this I do not ſay, eyther to diſcourage any weake ſhooter: for likewiſe, as there is no ſhippe better than galleys be, in a ſoft and caulme ſea, ſo no man ſhooteth comlier, or nerer his marke, than ſome weake archers do, in a fayre and cleare daye.

Thus every Archer muſt know, not onlye what bowe and ſhafte is fitteſt for him to ſhoote withall, but alſo what time and ſeaſon is beſt for him to ſhoote in. And ſurely, in all other matters to, among all degrees of men, there is no man which doth any thinge eyther more diſcretelye for his

commendation, or yet more profitable for his advauntage, than he which will knowe perfitely for what matter, and for what tyme he is moſt apt and fitte. If men would go about matters which they ſhould do, and be fitte for, not ſuche thinges which wilfully they deſyre, and yet be unfitte for, verelye greater matters in the common wealth than ſhootinge ſhould be in better caſe than they be. This ignorancye in men which knowe not for what time, and to what thing they be fitte, cauſeth ſome wyſhe to be riche, for whom it were better a greate deale to be poore; other to be medlinge in everye mans matter, for whom it were more honeſtye to be quiete and ſtill. Some to deſyre to be in the court, which be borne and be fitter rather for the carte. Some to be maiſters and rule other, which never yet began to rule themſelves; ſome alwayes to iangle and taulke, which rather ſhoulde heare and kepe ſilence. Some to teache, which rather ſhould learne. Some to be prieſtes, which were fitter to be clearkes. And this perverſe judgemente of the worlde, when men meaſure themſelves amiſſe, bringeth much diſorder and great unſemelineſſe to the hole body of the common wealthe, as if a man ſhoulde weare his hooſe upon his heade, or a woman go with a ſworde and a buckler, everye man

woulde

woulde take it as a greate uncumlineſſe, although it be but a tryfle in reſpecte of the other.

This perverſe judgement of men hindereth nothing ſo muche as learninge, becauſe commonly thoſe that be unfitteſt for learninge, be chieflye ſet to learninge. As if a man nowe a dayes have two ſonnes, the one impotent, weke, ſicklye, liſpinge, ſtutteringe, and ſtameringe, or havinge anye miſſhape in his bodye; what doth the father of ſuche one commonlye ſaye? This boye is fitte for nothinge elſe, but to ſet to learninge and make a prieſt of, as who would ſay, the outcaſtes of the worlde, having neyther countenance, tongue nor witte, (for of a perverſe bodye commeth commonly a perverſe minde) be good enoughe to make thoſe men of, which ſhall be appointed to preache Gods holy worde, and miniſter his bleſſed ſacramentes, beſydes other moſt weightye matters in the common wealthe, put oft times, and worthely, to learned mennes dyſcretion and charge; when rather ſuch an office, ſo highe in dignitye, ſo godly in adminiſtration, ſhould be committed to no man, which ſhould not have a countenaunce full of comlineſſe, to allure good men, a bodye full of manly

authoritye to * feare ill men, a witte apt for all learninge, with tongue and voyce able to perſwade all men. And althoughe fewe ſuch men as theſe can be founde in a common wealthe, yet ſurelye a godlye diſpoſed man will both in his minde thincke fit, and with all his ſtudye labour to gette ſuch men as I ſpeake of, or rather better, if better can be gotten, for ſuch an hye adminiſtration, which is moſt properly appointed to Gods own matters and buſineſſes.

This perverſe judgemente of fathers, as concerninge the fitneſſe and unfitneſſe of theyr children, cauſeth the common wealth have manye unfit myniſters: and ſeinge that myniſters be, as a manne woulde ſay, inſtrumentes wherewith the common wealth doth worke all her matters withall, I marveile how it chaunceth that a poore ſhoomaker hath ſo much witte, that he will prepare no inſtrumente for his ſcience, neyther knyfe nor aule, nor nothinge elſe which is not verye fit for him. The common wealthe can be contente to take at a fonde fathers hande the rifraffe of the worlde, to make thoſe inſtrumentes of, wherewithall ſhe ſhoulde woorke the hieſt matters under heaven. And

* To feare is to terrify.

ſurelye

ſurelye an aule of leade is not ſo unprofitable in a ſhoo-makers ſhoppe, as an unfit miniſter, made of grooſe metell, is unſeemelye in the common wealthe. Fathers in olde time, among the noble *Perſians*, might not do with theyr children as they thought good, but as the judgement of the common wealthe alwayes thoughte beſt. This faulte of fathers bringeth manye a blot with it, to the great deformitye of the common wealthe: and here ſurely I can prayſe gentlewomen, which have alwayes at hand theyr glaſſes, to ſee if any thinge be amiſſe, and ſo will amende it, yet the common wealthe, havinge the glaſſe of knowledge in every mans hande, doth ſee ſuche uncumlineſſe in it, and yet wincketh at it. This fault, and many ſuch like, might be ſoone wyped away, if fathers would beſtowe theyr children on that thinge alwayes, whereunto nature hath ordayned them moſt apt and fitte. For if youth be grafted ſtreighte, and not awrye, the hole common wealthe will floryſhe thereafter. When this is done, thenne muſte every man beginne to be more readye to amende himſelfe, than to checke another, meaſuringe theyr matters with that wyſe proverbe of *Apollo*, *Knowe thyſelfe:* that is to ſaye, learne to knowe what thou art able, fitte, and apte unto, and folowe that. This thinge ſhould

be

be both cumlye to the common wealthe, and moſte profitable for everye one, as doth appeare verye well in all wyſe mennes deedes, and ſpeciallye (to turne to our communication againe) in ſhootinge, where wyſe archers have alwayes theyr inſtrumentes fitte for theyr ſtrength, and wayte evermore ſuch time and wether as is moſt agreeable to theyr gere. Therefore, if the wether be to ſore, and unfitte for your ſhootinge, leave off for that daye, and wayte a better ſeaſon. For he is a foole that will not go whom neceſſitye dryveth. PHI. This communication of yours pleaſed me ſo well, *Toxophile*, that ſurelye I was not haſtye to call you to deſcrybe forth the wether, but with all my hart would have ſuffered you yet to have ſtande longer in this matter. For theſe thinges touched of you by chaunce, and by the waye, be farre above the matter itſelfe, by whoſe occaſion the other were brought in. TOX. Weightye matters they be indeede, and fitte both in another place to be ſpoken, and of an other man than I am to be handled. And, becauſe meane men muſt meddle with meane matters, I will go forwarde in deſcrybinge the wether as concerninge ſhootinge: and, as I toulde you before, in the hole yere, Springe-time, Sommer, Faule of the leafe, and Winter: and in one daye, Morninge,

Morninge, Noonetime, Afternoone, and Eventyde, altereth the courſe of the wether, the pyth of the bowe, the ſtrength of the man. And in everye one of theſe tymes, the wether altereth, as ſometime windy, ſometime caulme, ſometime cloudye, ſometime cleare, ſometime hot, ſometime coulde, the wynde ſometime moiſtye and thicke, ſometime drye and ſmoothe. A litle wynd in a moiſtye day ſtoppeth a ſhafte more than a good whyſkynge wynde in a cleare daye. Yea, and I have ſeene when there hath bene no wynde at all, the ayre ſo miſtye and thicke, that both the markes have bene wonderfull great. And ones, when the plague was in *Cambrige*, the * downe wynd twelve ſcore marke for the ſpace of three weekes was thirteen ſcore and a half, and into the wynd, being not very great, a great deale above fourteen ſcore.

The wynde is ſometime plaine up and downe, which is commonlye moſt certaine, and requireth leaſt knowledge, wherein a meane ſhooter, with meane geare, if he can ſhoote home, may make beſt ſhift. A ſyde wynd tryeth an archer and good gere very much. Sometime it bloweth aloft, ſometime hard by the ground; ſometime it bloweth by

* The downe wind, &c. This paſſage we do not fully underſtand.

blaſtes,

blaſtes, and ſometime it continueth all in one; ſometime full ſyde wynd, ſometime quarter with him, and more; and likewiſe againſt him, as a man with caſting up light graſſe, or elſe, if he take good heede, ſhall ſenſiblye learne by experience. To ſee the wynd, with a mans eyes, it is unpoſſible, the nature of it is ſo fine, and ſubtile, yet this experience of the wynd had I ones myſelfe, and that was in the great ſnowe that fell four yeares agoo. I rode in the hye way betwixt *Topcliffe* upon *Swale* and *Borowbridge*, the way being ſomewhat troden afore, by waye fayringe men; the fieldes on both ſides were playne, and laye almoſt yeard deep with ſnowe, the night before had bene a litle froſte, ſo that the ſnowe was harde, and cruſted above; that morninge the ſunne ſhone bright and cleare, the wynd was whiſtling aloft, and ſharpe, according to the time of the yeare; the ſnow in the hye waye laye lowſe and troden with horſe feete; ſo as the wynd blewe, it toke the lowſe ſnowe with it, and made it ſo ſlide upon the ſnowe in the fielde, which was harde and cruſted by reaſon of the froſt over nighte, that thereby I might ſee very well the hole nature of the wynde as it blewe that daye. And I had a greate delyte and pleaſure to marke it, which maketh me now farre better to remember it. Some-

time

time the wynde would be not paſt two yardes brode, and ſo it would cary the ſnow as farre as I could ſee. Another time the ſnowe would blowe over half the fielde at ones. Sometime the ſnow would tomble ſoftlye, by and by it would flye wonderful faſt. And this I perceyved alſo, that the wynde goeth by ſtreames, and not hole together. For I ſhould ſee one ſtreame within a ſcore on me, then the ſpace of two ſcore, no ſnow would ſtyre, but, after ſo much quantitye of grounde, an other ſtreame of ſnowe, at the ſame very tyme, ſhould be caryed likewyſe, but not equallye, for the one would ſtande ſtyll, when the other flew apace, and ſo continue ſometime ſwiftlyer, ſometime ſlowlyer, ſometime broder, ſometime narrower, as far as I could ſee. Nor it flewe not ſtreighte, but ſometime it crooked this waye, ſometime that waye, and ſometime it ran round about in a compaſſe. And ſometime the ſnowe would be lyft cleane from the grounde up to the ayre, and by and by it would be all clapt to the ground, as though there had bene no wynd at all, ſtreight way it would ryſe and flye againe. And that which was the moſt marveile of all, at one time two driftes of ſnow flewe, the one out of the Weſt into the Eaſt, the other oute of the North into the Eaſt. And I ſawe two wyndes, by

reaſon of the ſnow, the one croſſe over the other, as it had been two hye wayes. And, againe, I ſhould heare the winde blow in the ayre, when nothing was ſtyrred at the ground. And when all was ſtill where I rode, not verye farre from me the ſnow ſhould be lifted wonderfullye. This experience made more marveile at the nature of the wynde, than it made me cunninge in the knowledge of the wynde; but yet thereby I learned perfitely that it is no marveile at all though men in wynde leaſe theyr length in ſhootinge, ſeeinge ſo many wayes the wynde is ſo variable in blowinge.

But ſeeinge that a maiſter of a ſhyppe, be he never ſo cunninge, by the uncertainty of the wynde, leeſeth manye tymes both lyfe and goodes, ſurelye it is no wonder, though a right good archer, by the ſelfe ſame wynde, ſo variable in his own nature, ſo inſenſible to our nature, leeſe many a ſhote and game.

The more uncertaine and deceyvable the wynde is, the more heede muſt a wyſe archer geve to know the gyles of it. He that doth miſtruſt is ſeldome begyled. For although thereby he ſhall not attayne to that which is beſt, yet by theſe meanes he ſhall

at

at laſt avoyde that which is worſt. Beſyde all theſe kindes of wyndes, you muſt take heede if you ſee anye cloude appeare, and gather by litle and litle againſt you, or elſe, if a ſhower of rayne be lyke to come upon you, for then both the dryvinge of the wether and the thickinge of the ayre increaſeth the marke, when, after the ſhower, all thinges are contrarye cleare and caulme, and the marke, for the moſt part, new to begin againe. You muſt take heede alſo, if ever you ſhoote where one of the markes, or bothe, ſtandes a little ſhort of a hye wall, for there you may be eaſilye begyled. If you take graſſe and caſte it up, to ſee howe the wynde ſtandes, many times you ſhall ſuppoſe to ſhoote downe the wynde, when you ſhoote cleane againſt the wynde. And a good reaſon why. For the wynde which commeth indeed againſt you, redoundeth backe agayne at the waule, and whyrleth backe to the pricke, and a litle farther, and then turneth agayne, even as a vehement water doth againſt a rocke, or an hye braye; which example of water, as it is more ſenſible to a mans eyes, ſo it is never a whitte the truer than this of the wynde. So that the graſſe caſte uppe ſhall flee that waye which indeede is the longer marke, and deceyve quicklye a ſhooter that is not ware of it.

This experience had I ones myſelfe at *Norwytche* in the chappell field within the waules. And this way I uſed in ſhootinge at thoſe markes. When I was in the mydde way betwixt the markes, which was an open place, there I toke a fethere, or a lyttle lighte graſſe, and ſo, as well as I coulde, learned howe the wynde ſtoode; that done I went to the pricke as faſt as I could, and, according as I had found the wynde when I was in the midde waye, ſo I was fayne then to be content to make the beſt of my ſhote that I could. Even ſuch an other experience had I, in a maner, at *Yorke*, at the prickes lyinge betwixt the caſtle and *Ouſe* ſyde. And although you ſmyle, *Philologe*, to heare me tell myne own fondneſſe; yet, ſeeinge you will nedes have me teache you ſomewhat in ſhootinge, I muſt nedes ſometime tell you of mine owne experience. And the better I may do ſo, becauſe [7] *Hippocrates*, in teaching phyſicke, uſeth very muche the ſame waye. Take heede alſo when you ſhoote neare the ſea coaſt, although you be two or three myles from the ſea, for there diligent marking ſhall eſpye in the moſt cleare daye wonderfull chaunginge. The ſame is to be conſidered lykwyſe by a ryver ſyde, ſpecially if it be ebbe and flowe, where he that taketh

[7] Hippoc. de herb. un.

diligente

diligente heede of the tyde and wether, ſhall lightlye take awaye all that he ſhooteth for. And thus, of the nature of wyndes and wether, accordinge to my markinge, you have hearde, *Philologe:* and hereafter you ſhall marke farre mo yourſelfe, if you take heede. And the wether thus marked, as I tolde you afore, you muſt take heede of your ſtandinge, that thereby you may winne as much as you ſhall loſe by the wether. PHI. I ſee well it is no marveile though a man miſſe many times in ſhootinge, ſeeinge the wether is ſo unconſtant in blowinge, but yet there is one thinge which many archers uſe, that ſhall cauſe a man have leſſe nede to marke the wether, and that is ame gevinge. TOX. Of gevinge ame, I cannot tell well what I ſhould ſaye. For in a ſtraunge place it taketh awaye all occaſion of foule game, which is the onlye prayſe of it, yet, by my judgement, it hindereth the knowledge of ſhootinge, and maketh men more negligent: the which is a diſprayſe. Though ame be geven, yet take hede, for at another mans ſhoote you cannot well take ame, nor at your own neyther, becauſe the wether will alter, even in a minute, and at that one marke, and not at the other, and trouble your ſhafte in the ayre, when you ſhall perceive no wynde at the grounde, as I myſelfe have

ſeen

ſeen ſhaftes tumble alofte in a verye fayre daye. There may be a fault alſo in drawinge or lowſing, and manye thinges mo, which altogether are required to keepe a juſt length. But, to go forewarde, the next point after the markinge of your wether, is the taking of your ſtanding. And, in a ſyde wynde, you muſt ſtande ſomewhat croſſe into the wynde, for ſo ſhall you ſhoote the ſurer. When you have taken good footing, then muſt you loke at your ſhaft, that no earth, nor weete, be left upon it, for ſo ſhould it leeſe the length. You muſt loke at the head alſo, leaſt it have had any ſtrype at the laſt ſhote. A ſtrype upon a ſtone, many times will both marre the head, croke the ſhaft, and hurt the fether, whereof the leaſt of them all will cauſe a man leeſe his * ſtrengthe. For ſuch thinges which chaunce every ſhoote, manye archers uſe to have ſome place made in theyr coate, fit for a litle fyle, a ſtone, a hunfyſh ſkin, and a clothe to dreſſe the ſhaft fit againe at all needes. This muſt a man loke to ever when he taketh uppe his ſhafte. And the heade may be made to ſmoothe, which will cauſe it flye to farre: when your ſhafte is fitte, then muſt you take your bowe even in the middes, or els you ſhall both leeſe your length, and put your

* Perhaps it ſhould be length.

bowe

bowe in jeopardye of breakinge. Nocking juſt is next, which is much of the ſame nature. Then drawe equallye, lowſe equallye, with houldinge your hande ever of one height to kepe true compaſſe. To loke at your ſhafte heade at the lowſe is the greateſt helpe to kepe a lengthe that can be, which thing yet hindereth excellente ſhootinge, becauſe a man cannot ſhoote ſtreight perfectlye excepte he loke at his marke; if I ſhould ſhoote at a line, and not at the marke, I would alwayes loke at my ſhafte ende: but of this thinge ſome what afterwarde. Nowe, if you marke the wether diligentlye, kepe your ſtandinge juſtlye, hould and nocke truely, drawe and lowſe equallye, and kepe your compaſſe certainlye, you ſhall never miſſe of your lengthe. PHI. Then there is nothinge behinde to make me hit the marke, but only ſhootinge ſtreight. TOX. No trulye. And firſt I will tell you what ſhiftes archers have founde to ſhoote ſtreight, then what is the beſt way to ſhoote ſtreight. As the wether belongeth ſpeciallye to kepe a lengthe (yet a ſyde winde belongeth alſo to ſhoote ſtreight) even ſo the nature of the pricke is to ſhoote ſtreighte. The lengthe or ſhortneſſe of the marke is alwayes under the rule of the wether, yet ſomewhat there is in the marke, worthie to be

marked

marked of an archer. If the prickes ſtande on a ſtreighte plaine grounde, they be the beſte to ſhoote at. If the marke ſtande on a hill-ſyde, or the grounde be unequall with pittes and turninge wayes betwixt the markes, a mans eye ſhall thincke that to be ſtreighte which is crooked: the experience of this thinge is ſeen in paintinge, the cauſe of it is known by learninge: and it is enough for an archer to marke it, and take heede of it. The chiefe cauſe whye men cannot ſhoot ſtreight, is becauſe they loke at theyr ſhafte; and this faulte commeth, becauſe a man is not taughte to ſhoote when he is younge. If he learne to ſhoote by himſelfe, he is afraide to pull the ſhaft through the bowe, and therefore loketh alwayes at his ſhaft; ill uſe confirmeth this fault as it doth many mo. And men continue the longer in this fault, becauſe it is ſo good to kepe a lengthe withall: and yet to ſhoote ſtreighte, they have invented ſome wayes to eſpye a tree or a hill beyond the marke, or els to have ſome notable thing betwixt the markes; and ones I ſaw a good archer which did caſt off his gere, and layed his quiver with it, even in the mid waye betwixte the prickes. Some thought he did it for ſavegard of his gere: I ſuppoſe he did it to ſhoote ſtreighte withall. Other men uſe to eſpye ſome marke almoſt

a bowe

a bowe wyde of the pricke, and then go about to kepe himſelfe on the hand that the pricke is on, which thinge how much good it doth, a man will not believe, that doth not prove it. Other, and thoſe very good archers, in drawinge, loke at the marke untill they come almoſt to the heade, then they loke at theyr ſhafte, but, at the verye lowſe, with a ſecond ſight, they finde theyr marke againe. This waye, and all other afore of me reherſed, are but ſhiftes, and not to be folowed in ſhootinge ſtreight. For having a mans eye alwaye on his marke, is the onlye waye to ſhoote ſtreighte, yea and, I ſuppoſe, ſo redye and eaſye a waye, if it be learned in youth, and confirmed with uſe, that a man ſhall never miſſe therein. Men doubt yet in loking at the mark what way is beſt, whether betwixt the bowe and the ſtringe, above or beneath his hande, and many wayes mo: yet it maketh no greate matter which waye a man loke at his marke, if it be joyned with comelye ſhootinge. The diverſity of mens ſtanding and drawing cauſeth divers men loke at their marke divers wayes; yet they all leade a mans hande to ſhoote ſtreight, if nothing els ſtoppe. So that cumlyneſſe is the onlye judge of beſt lokinge at the marke. Some men wonder whye, in caſtinge a mans eye at the marke, the

hande ſhould go ſtreighte: ſurelye if he conſidered the nature of a mans eye, he would not wonder at it: for this I am certaine of, that no ſervaunt to his maiſter, no childe to his father, is ſo obedient, as everye joynte and peece of the bodye is to do whatſoever the eye biddes. The eye is the guide, the ruler and the ſuccourer of all the other partes. The hande, the foote, and other members, dare do nothinge withoute the eye, as doth appear on the night and darcke corners. The eye is the very tongue wherewith witte and reaſon doth ſpeake to everye parte of the bodye, and the witte doth not ſo ſoon ſignifye a thinge by the eye, as every part is redye to folowe, or rather prevent the biddinge of the eye. This is plaine in manye thinges, but moſt evident in fence and feighting, as I have heard men ſaye. There everye parte ſtandinge in feare to have a blowe, runnes to the eye for helpe, as younge children do to the mother; the foote, the hande, and all wayteth upon the eye. If the eye bid the hand eyther bear of or ſmite, or the foote eyther go forward, or backward, it doth ſo; and that which is moſt wonder of all, the one man lokinge ſtedfaſtly at the other mans eye, and not at his hand, will, even as it were, rede in his eye where he purpoſeth to ſmyte next, for the eye

is nothing els but a certaine window for wit to ſhoote out her heade at.

This wonderfull worke of God in makinge all the members ſo obedient to the eye, is a pleaſant thinge to remember and loke upon; therefore an archer may be ſure, in learninge to loke at his marke when he is younge, alwayes to ſhoote ſtreight. The thinges that hinder a man which loketh at his marke, to ſhoote ſtreight, be theſe: a ſyde winde, a bowe eyther to ſtronge, or els to weake, an ill arme, when a fether runneth on the bowe to much, a bigge breſted ſhafte, for him that ſhooteth under hande, becauſe it will hobble; a litle breſted ſhafte for him that ſhooteth above the hande, becauſe it will ſtarte; a payre of windinge prickes, and many other thinges mo, which you ſhall marke yourſelfe, and as ye know them, ſo learne to amende them. If a man would leave to loke at his ſhaft, and learne to loke at his marke, he maye uſe this waye, which a good ſhooter told me ones that he did. Let him take his bowe on the night, and ſhoot at two lightes, and there he ſhall be compelled to looke alwayes at his marke, and never at his ſhafte: this thinge, ones or twiſe uſed, will cauſe him forſake loking at his ſhafte. Yet let him take heede of ſetting his ſhafte in the bowe.

Thus, *Philologe*, to ſhoote ſtreight is the leaſt maiſterye of all, if a man order himſelfe thereafter in his youthe. And as for kepinge a length, I am ſure, the rules which I gave you will never deceyve you; ſo that there ſhall lacke nothing, eyther of hittinge the marke alwayes, or els verye neare ſhootinge, except the faulte be onlye in youre owne ſelfe, which may come two wayes, eyther in having a fainte harte, or courage, or els in ſufferinge yourſelfe overmuch to be ledde with affection: if a mans minde fayle him, the bodye, which is ruled by the minde, can never do his dutye, if lacke of courage were not, men might do mo maiſtries than they do, as doth appeare in leapinge and vaultinge.

All affections, and eſpeciallye anger, hurteth both minde and body. The minde is blinde thereby, and, if the minde be blinde, it cannot rule the bodye arighte. The bodye, both bloude and bone, as they ſaye, is brought out of his right courſe by anger: whereby a man lacketh his righte ſtrength, and therefore cannot ſhoote well. If theſe thinges be avoyded (whereof I will ſpeake no more, both becauſe they belonge not properlye to ſhootinge, and alſo you can teache me better in them than I you) and all the preceptes which I have given you

diligentlye marked, no doubte ye ſhall ſhoote as well as ever man did yet, by the grace of God.

This communication handled of me, *Philologe*, as I know well not perfitelye, yet, as I ſuppoſe trulye, you muſt take in good worthe, wherein, if divers thinges do not altogether pleaſe you, thancke your ſelfe, which woulde have me rather faulte in mere follye, to take that thinge in hande, which I was not able for to perfourme; than by any honeſt ſhamefaſtneſſe with-ſaye your requeſt and minde, which I knowe well I have not ſatisfyed. But yet I will thincke this labour of myne the better beſtowed, if to-morrowe, or ſome other daye when you have leyſure, you will ſpende as much time with me here in this ſame place, in entreating the queſtion *De origine animæ*, and the joyninge of it with the bodye, that I maye knowe howe farre *Plato*, *Ariſtotle*, and the *Stoycians* have waded in it.

PHI. Howe you have handled this matter, *Toxophile*, I maye not well tell you myſelfe now, but, for your gentleneſſe and good will towardes learninge and ſhootinge, I will be content to ſhewe you anye pleaſure whenſoever you will; and nowe the ſunne is downe, therefore, if it pleaſe you, we will go home

home and drincke in my chamber, and there I will tell you plainlye what I thincke of this communication, and alſo what daye we will appointe, at your requeſt, for the other matter to meete here againe.

MUSEUM

THE END OF THE SCHOLE OF SHOOTINGE.